

*J M Callister*

SEE BACK OF COVER.

THE  
**RELIGIOUS MONITOR,**  
AND  
**Evangelical Repository.**

*Not 232 any*

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

DL. IX. JULY, 1832. No. 2.

CONTENTS.

	page.		page.
Divine Love—(Continued from page 713 of vol. viii.)	65	Letter from Mr. Moncrieff to his wife, written during his confinement in the Castle of Edinburgh	215
Exhortation to use the Inspired Psalms in the worship of God.	75	Influence of Arminianism.	116
Public covenanting, by a Committee of the Associate Synod of Original Seceders in Scotland.	83	Directions to Christians laboring under Spiritual Desertion.	118
Practical Religion, by a Committee of the Associate Synod of Original Seceders in Scotland.	100	Criticism on Romans, ix. 1—3.	123
Memoir of the Rev. Alexander Moncrieff.	107	Disgusting and absurd account of the origin of a Hindoo god.	127
		Cholera.	128

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.  
JER VI. 16

EDITED BY A MINISTER OF THE ASSOCIATE CHURCH.

ALBANY:  
PRINTED AND PUBLISHED BY CHAUNCEY WEBSTER.  
Two sheets—octavo.



THE  
**RELIGIOUS MONITOR,**  
AND  
**Evangelical Repository.**

**VOL. IX.**

**JULY, 1832.**

**NO. 2.**

[For the Religious Monitor.]

ON DIVINE LOVE.

(Continued from page 713, of vol. viii.)

6. The Father delighteth in the Son, as he is the sum and centre of all revealed truth, gives a value to it, and makes it effectual to his people for their salvation. Let us contemplate each of these in order.

The Son, as God, is truth itself. As Moses calls the Most High, "a God of truth," so Christ is called "He that is true." All truth is in him, as the fountain from which it flows. He is also said to be truth; as he hath given a full, and clear revelation, of divine truth. "The only begotten Son, who is in the bosom of the Father, He hath declared him." Lastly, he is the truth, as all revealed truth necessary for our salvation centres in him. "The law was given by Moses, but grace and truth came by Jesus Christ." And he himself saith, "I am the truth."

All divine truth necessary for our salvation, is comprehended under two heads, viz: The *Law* and the *Gospel*. In contemplating the law, we must consider both the *moral* and *ceremonial* law.

First: The moral law is founded in, and flows from the nature of God, is a doctrinal representation of his moral perfections, and is of perpetual obligation. It was impressed upon the soul of our first parents in their creation. God created man in his own image, which consisted in knowledge, righteousness, and holiness. The eternal power and God-head were to be seen every where, by the things that were made. Man was the only creature on earth which represented the holiness, justice, and rectitude of the divine nature. "Man was made after the similitude of God." And this similitude he was bound to preserve in his nature, and express in his conversation, by a course of perfect and perpetual obedience. But, alas!

**VOL. IX.**

man by his fall lost the glory of his first composition, and became wholly "alienated from the life of God." Therefore, if he was to be saved, the divine image must be again impressed upon human nature. He who was to engage with God for us, must be equal to him in *holiness* as well as in *majesty*. Now, these you can find no where but in Christ. As to his divine nature, the Father spake in vision to his *Holy One*. And as his human nature was not represented by Adam in the covenant of works, he had no imputed guilt: and as it was formed, and purified by the Holy Ghost, it was perfect in holiness, hence called "that holy thing." The apostle lays a mighty stress upon this: "Such an high priest became us who is holy." As God could not look upon one that is evil, so one sinner could not engage to make atonement for another. But Christ being come, an high priest of good things to come, by a greater and more *perfect* tabernacle, (one that is finished) not made with hands, that is to say, not of this building, (or not of this creation, it is not made to be destroyed like all things here below.) "He through the Eternal Spirit offered himself *without spot* to God." Thus we are said to be "redeemed with the precious blood of Christ, as of a lamb without blemish and without spot." "He hath a two-fold dignity to make his blood precious, and sufficient to purchase the happiness of his people."

First. "He was Christ, the son of the living God:" That may be called his *natural* qualification. And then, Secondly, He was as the lamb under the law ought to be, "without blemish, and without spot," which is his *moral*. "Without blemish," to show that he was complete as to matter, or parts; "without spot," to show that it was exact, as to manner, or kind. If a creature, with any deformity, could not as much as represent the

atonement, certainly the person himself must be complete who undertook it. So that you see, that those who deny that the holiness of Christ's human nature is a part of his righteousness, are so greatly mistaken, that, next to the divinity of his person, it is the very first article in which the Father delighteth in Christ, as "he is made of God unto us righteousness." Let us, therefore, improve it as the apostle did. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—As the purity and perfection of the moral, were expressed in his person, so he exemplified them both in his conversation. "He was holy, harmless, undefiled, separate from sinners." "As God gave man a law, so if it never had been fully obeyed, it might have been thought this was impossible."\* But, "he will magnify it, and make it honorable," though man had treated it with contempt. He "sent forth his Son, made of a woman, made under the law."—As "made of a woman," he was what we were; as "under the law," he did what we should have done, as he himself declared, "I came not to destroy the law, but to fulfil it. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled." "It does not only mean that it shall be an eternal rule to us, for that it might be, and several tittles and iotas have perished: There is no man, no just man upon earth, that doeth good and sinneth not." But if sincerity was to pass for obedience, as our righteousness, his coming would have destroyed the law. And what honor is it to a constitution that it is pure in itself, but never answered by the people that are under it. And, therefore, that glory of the law that will survive the heavens and the earth, is in his obedience. There we see it fulfilled, with a perfection and beauty, that can be found no where else.†

As in the covenant of works, there was a connection between obedience and happiness: "If thou wilt enter into life, keep the commandments;" so Christ maintained this connection. Thus he said to his Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Lastly: As in the covenant of works, there was a connection between disobedience and death; "In the day thou eatest thereof

thou shalt surely die:" So Christ maintained this connection also. "He was obedient to death, even the death of the cross." In this he was considered also, as our surety. "Christ hath redeemed us from the curse of the law, being made a curse for us"—And here it is worth while to observe, "that the law was never so glorious in man's obedience, as it is in his recovery, because now it has the glory of a *rule*, and a sanction too. In paradise it had the honor of being a rule, in hell it has the honor of pouring out a vengeance;" but in Christ both these glories meet. In the obedience of a Saviour, it appears to be a perfect *rule*, in his sufferings it has a perfect *satisfaction*; he then "*finished* transgression, *made an end of sin*, and made reconciliation for iniquity."

Christ is also the substance of the *ceremonial law*. Separate from him, it consisted only of "*beggarly elements*." It differs from the *moral law*, as it did not proceed from the *nature*, but from the *free will* of God. As it was incomplete, "the law made nothing perfect." As it was *typical* "the shadow of good things to come, and not the very *substance* of the things themselves:" and lastly, as it is now abolished. Though it had a dignity for several ages; yet it must in its own nature wear out: for the glory, of which it was both a figure and a pledge, would come, first to answer it, and then to remove it. Accordingly the apostle says, that "Jesus was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." As his parents brought him to do for him after the custom of the law; so he always "appeared before the Lord," at the temple, in those seasons that all the males were appointed to be there. He submitted to John's baptism, not as an emblem of regeneration, but as he himself said, "Thus it becometh us to fulfil all righteousness." All his life time he "observed days, and times, and months, and years;" those things that "consisted of meats and drinks, of divers washings and carnal ordinances." As a *Jew*, they were part of his duty; as a *Mediator*, they were types of his service." He always eat the passover with his disciples at the appointed time. And, in fine, he said to them, "With desire have I desired to eat this last passover before I suffer." And when he did suffer, "as our passover, he was sacrificed for us." Then there was no longer need of a *temple* to be an earnest of his incarnation; of an *high priest*, to represent the person of the Mediator; of a *paschal lamb*, to pre-

\* Dr. Owen.

† Bradbury.



figure the great atonement ; of the *sprinkling of blood*, to signify the virtue of his death. All the order of the Aaronical priesthood, all their altars, sacrifices, and whole burnt-offerings, were laid down at the foot of the cross. For now, "We have a minister of the *true tabernacle* and sanctuary which *the Lord pitched*, and not man. An high priest that is not entered into the holy places made with hands, which was the *figure of the true*, but into *heaven itself*."

The second, and indeed, the principal article of revealed truth necessary for our salvation, is the Gospel.

Here observe First : As the moral law consists of precepts ; "Be ye holy, for I the Lord your God am holy:" and of severe threatenings ; "Cursed is every one that continueth not in all things written in the book of the law to do them:" So the gospel, taken strictly, contains gracious declarations, free, absolute, and unconditional promises. It is all comprised in the message which the angel delivered to the shepherds. "Behold, I bring you good tidings of great joy."—These words are expressed by one word in the Greek, and may be translated, "I preach the gospel to you ;" which is, "unto you is born a Saviour, which is Christ the Lord."

Secondly. Though the ceremonial law was the gospel of that day, and directed the people to Christ ; yet it was a "yoke of bondage, which neither they nor their fathers were able to bear." But now they had a *liberty*, in which Christ himself had made them free. Nay, as has been observed, it was *typical* and *incomplete*. "The law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh unto God." "Grace and truth came by Jesus Christ." He brought life and immortality (not to their first but to their clearest) light by the gospel.

We enter upon this branch of our subject with distinguished pleasure ; and as we proceed, following the Holy Ghost, who presents it to us in his word, we shall find that Christ is all. Every doctrine of the gospel receives a dignity from him. He made them sacred ; he made them sure. Though the doings of God's love were always holy, and always perfect, yet they appear to be more so, upon the ground of a satisfaction. "For this cause he is the Mediator of the New Testament, that by *means of death*, they who are called may receive the promise of eternal inheritance.

When believers were chosen by the Father to salvation, they were chosen in Christ.

Saith the Apostle, "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." When he obeyed the precept, and endured the curse of the law, believers were viewed in him : "He was made of a woman, made under the law, to redeem *them* that were under the law, that *we* might receive the adoption of sons."—Nay, as believers died, so they rose again in him. "He was delivered for our offences, and was raised again for our justification." Justifying is more than pardoning ; a pardon only remits the punishment : But justification is an act of favor, a character, an approbation of the person ; he that is pardoned is supposed to be a sinner, but he that is justified, stands as righteous in the eye of the law. Now, this must be either by a declaration of our own innocence, which often happens in the courts of this world ; or, by the imputation of a righteousness, and foreign to us, which is the only way of being cleared at the bar of God, and, therefore, it is said to be "through the redemption that is in Jesus." Here the gospel fixes. This shows us the only sure "*way of salvation*," in opposition to all the Arminianism in the world. Christ gave himself *for us*, that he might redeem us from all iniquity, and purify us unto himself, a *peculiar people*, zealous of good works. Yea, farther, when he ascended up on high, believers ascended in him, as he said to Mary, "I ascend to my Father, and your Father, and to my God and your God"—"and there he ever lives to make intercession for us." Nay, he is more than an *Advocate*, he is also a *Forerunner*. As an advocate he pleads that we *may* come, as a forerunner he secures that we *shall* come. We have our title from his death. "Boldness to enter into the holiest of all, by the blood of Jesus." We have this explained in his resurrection ; but as if that was not enough, he is gone not only to make all sure, but to make all ready. "I go to prepare a place for you." In fine, believers "are complete in him, as their *head* : And when Christ, who is our life, shall appear, then shall we appear with him in glory," and "be filled with all the fulness of God." This is the gospel ; and you see, it all centres in Christ : and all its dignity, value, and efficacy, is derived from him. "Whatever natural knowledge men may have of divine truths, as they are doctrinally proposed in the scriptures, yet if they know them not in respect unto the *person of Christ*, as the

foundation of the counsels of God : if they discern not how they proceed from him, and centre in him, they will bring no spiritual light into the understanding ; an instance hereof we have in the Jews. They have the scriptures of the Old Testament, wherein the substance of all divine truth is revealed, and they are diligent in the study of them. Howbeit their minds are not at all illuminated, by the truths contained in them, but they live and walk in horrible darkness. And the only reason hereof is, because they know not, because they *reject* the relation of them unto Christ.\*

Let us conclude this very important branch of the subject, by contemplating the mutual delight of the Father and the Son, in making all revealed truth effectual to the people of God for their salvation. All this power is lodged in the Son, not to the exclusion of the other persons. This he declared in the morning of his government, "All power is given to me in heaven and in earth. Go ye therefore, and teach all nations,—and lo, I am with you always, even unto the end of the world." This was his Father's design. He "exalted him to be a Prince and a Saviour to give repentance." He is still the "Head of the church," and that he may have a *body* upon earth, he has authority to make constant *additions*. His people are scattered in the common heap of *corrupt nature*, lying "under the power of the wicked one." He sends his gospel by which many are called, and by his blessing upon it, a few appear to be chosen : One of a city, or two of a tribe are brought to Zion. As they are his people from the beginning in design and prospect, ordained to everlasting life, so he makes them willing in a day of his power." He gathers them of his own good will out of every kingdom, and tongue, and nation. He causes his wind to blow from the four quarters of the heavens. "He says to the north, give up : and to the south, keep not back ; bring my sons from far, and my daughters from the ends of the earth." He sends the persons that treat with sinners, gives them a message, helps to deliver it, and carries it home : makes the mind passable, opens the door, and puts in a glorious instructor." He opens our understandings, that we may understand the scriptures. Nay he smooths the most rugged dispositions of men. He does not confine himself to such as are the most likely objects, or would be the most easy workmanship, but he takes the chief of sinners, and brings down the *strong man armed*. "He breathes life into

\* Dr. Owen.

dead bones, and lays flesh upon dry ones." He finds them in *Cæsar's household*, and where *Satan's seat* is. He takes them from among drunkards, covetous, adulterers, and unrighteous, with whom they had their conversation in times past. Nay he makes a persecutor an apostle, and to say, "Lord, what wilt thou have me to do." And of him whose tongue was set on fire of hell, it is observed, "Behold he prays." Well might Paul say, "The grace of God was exceeding abundant towards me. I obtained mercy." He did so run for it as to make him obtain : so that his experience was the ground of his doctrine : he preached as he felt, that "it is not of him that wills, nor of him that runs, but of God that shows mercy." Lastly, Christ makes divine truth effectual for the salvation of sinners by his Spirit, not as an *instrument*, for, though he be sent both by the Father and the Son, he acts as a *Sovereign and Supreme Agent*, "dividing to every man severally as he will.—Saith Christ, "When he is come, he will reprove (convince) the world of sin because they believe not on me." The sin of not believing in him gives no trouble till they see what he is in himself, and what he must be to them, if they are happy. But when the Spirit does his office in the conscience, then, as it is said of the Jews, who gloried in having shed his blood, they were "pricked in their hearts, and cried out, "men and brethren, what shall we do? then this sin lay heavy upon them. The Spirit does the same as to righteousness. He convinces sinners of the utter insufficiency of their own righteousness, and of the perfection of Christ's and that because he is gone to the Father, what hath pleased him is suitable for us, and we ought to desire to "be found in Christ." And lest we should be afraid of being ruined by Satan, the Spirit tells us that "the prince of this world is judged." And, "there is no place found for him in heaven."

7. The Father delighteth in the Son, as all the blessings of the gospel are treasured up in his person, that he may bestow them on his people for their salvation. First, the person of Christ, as Emmanuel is the repository of all the blessings of the new covenant. Thus the apostle speaks of him, "He is the head of the body, the church : who is the beginning, the first born from the dead : that in all things he might have the pre-eminence," (the government among all persons) "For it pleased the Father that in him should all fulness dwell." The word *Father* is not in the Greek. It may read, "All

fulness pleased to dwell in him; or it pleased himself, that all fulness should dwell there."—As one expounds it.

Here observe, first, how free, sovereign, and self moved, divine grace and mercy is. No reason can be assigned but the mere good pleasure of God. "So it seemed good in his sight." Secondly the words imply the largeness of Christ's capacity. Who but a divine, an infinite person, could contain all this fulness, all the blessings of grace and glory? But, there are "unsearchable riches in Christ." Thirdly, the words tell us, that this "all fulness" is completely safe, no enemy can plunder, or steal it away: it is all "hid with Christ in God." Fourthly, Though this fulness dwells in Christ, it is not "a spring shut up, or a fountain sealed," it is opened out, in the gracious declarations, free promises, and kind invitations of the gospel, that out of his fulness we may receive and grace for grace." "Incline your ear, and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, (I will convey an everlasting covenant to you) even the sure mercies of David." All spiritual life, and light, all pardon, and holiness, all strength, consolation, victory, and glory, dwell in him. And then;

Secondly, He hath authority, and love to give them to sinners, that they may be saved. "Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." Thus he displayed his authority and love on earth, by giving the most earnest and generous invitations. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." In the same manner he speaks from his throne. "I will give to him that is athirst of the fountain of the waters of life freely." These are the words of Christ himself; eternally blessed be the mouth that spake them. Here again observe,

The harmony and love of the Father and the Son. To the disciples the Son said, on earth, "It is your Father's good pleasure to give you the kingdom." And yet he mentions this as disposed by himself. "I appoint unto you a kingdom, as my Father hath appointed unto me." Correspondent to these gracious and harmonious declarations, he will give the last, and best invitation. The King shall say unto them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." As if he had said

"This kingdom was prepared in the Father's decree; nay, he promised it to you, in me as your *head* and *surety*, before the world began: I have bought it with my blood, and prepared you for it by my Spirit, and now both the Father and myself make you welcome to enter into the full and eternal possession."

8. The Father delighteth in the Son, as he was to "make reconciliation for iniquity," and "all things, both which are in heaven and on earth would be gathered together in him." He laid the foundation of this in his death. "He made peace by the blood of his cross." i. e. he restored it when it was lost, and established it when it was continued. Reconciling things on earth, is purchasing and opening a treasure of happiness for us. Thus they sing in heaven, "Thou hast redeemed us to God by thy blood." Reconciling things in heaven, i. e. the angels, is closing them in, and giving the stamp of eternity to the purity, and felicity which they enjoy. And therefore they admire what he did upon the cross: the purchase he made for us, was a confirmation to them. So that the apostle saith, "I beheld and heard the voice of many angels about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." Nay, the Father hath raised him from the dead, and set him at his own right hand in the heavenly places, (the heavenus). Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." He hath an empire over all *nature*, for the success of his government over all *grace*. And this supposes his divine nature. "A head of *authority* he may be by constitution, but his being a head of *influence* supposes a nature agreeable to what is done by him, and that is "to quicken those who are dead in trespasses and sins."

In conclusion, "The Father hath made known unto us the mystery of his will, according to his good pleasure which he purposed in himself. That in the dispensation of the fulness of times, he might gather together in *one*, all things in *Christ*, both which are in heaven, and which are on earth even in him." Now at the head of all this dig-



nity and glory, he is to be seen, who "is fairer than the sons of men," among the "melodies of his angels, and the gratitude of his saints." Upon him the streams of adoration flow. Angels express the wonders of his love that *secured* them: the saints tell the power and victory of his grace that *redeemed* them: and both join in gratitude to their Great Undertaker. There is a confederacy of affections, and Christ is the *meeting place*. He is seated to a general advantage for that purpose." Saith John, "I beheld, and, lo, in the midst of the throne, and of the four beasts" (living creatures) "and in the midst of the elders stood a Lamb as it had been slain."\*

Thus we have contemplated the mutual love of the Father and the Son, not to the exclusion of the Spirit, displayed in laying, and in accomplishing the plan of our salvation, as revealed in "the scriptures of truth." Indeed, here we know but in part. But, saith Christ himself, "At that day ye shall know that I am in my Father, and you in me, and I in you." And though *now* with many, this delightful subject be *nothing*, in *eternity* it will be *all*. Saith one, "Heaven is a place of study, the college is made up of learned spirits; Christ is the filling subject there; and all the knowledge they impart is thrown out in eternal praises to him that sitteth upon the throne, and to the Lamb for ever."

(To be Continued.)

[For the Religious Monitor.]

AN EXHORTATION TO USE THE INSPIRED PSALMS IN THE WORSHIP OF GOD.

[We commend these observations of a Layman to the serious consideration of all into whose hands they may providentially come. They are the sentiments of a plain, practical man, couched in inoffensive language, and evidently dictated by an earnest desire to promote the best interests of his fellow men.]

Addressed more particularly to the members of the church called "Presbyterian."

Dear brethren in Christ Jesus:—

You profess in all your doctrine, worship, discipline, and government, of the Presbyterian church, to be directed solely by the *authoritative* rules of the Bible; and that the religion you hold, is the pure and holy religion of our Redeemer. The whole "Book of Psalms," in common with all other books in the Bible, you have by solemn church acts, for time immemorial, declared to be the *Word of God*. The Holy Scrip-

tures, you know, are the kind, faithful, and sweet messages of Jesus Christ, to his bride the Lamb's wife, sent to her at different periods of the world, by inspiring her prophets, evangelists, and apostles with his Holy Spirit. "God is speaking peace to us, by them, through Jesus Christ." Never would fallen man have heard a word of comfort from the throne of the Eternal, more than was spoken from thence to the fallen angels, but for the designs of sovereign love and grace to man through a glorious mediator; and therefore the principles taught in the scriptures of truth, are such that with and by the authority of the Almighty, *bind the whole human race to whom they come*, to BELIEVE and OBEY them; while at the same time, they "teach us all things necessary to be known and believed in order to salvation," and give us the promise and oath of our covenant God, that "he will not be wroth with us nor rebuke us forever," in his vindictive displeasure, when we embrace by faith his Eternal and well beloved Son: for in him he "sees not the iniquity of Jacob, nor the perverseness of Israel." This Almighty God, whose "throne is forever and ever," the second person in the glorious Trinity, is our *Mediator*, in which *character* he humbled himself by taking human nature into union with his Divine Person, and in this respect was bone of our bone, and flesh of our flesh, near of kin to his bride whom he came to redeem, by the sacrifice of himself.

All the Divine Revelation then which God has made in the Bible, are the overtures of peace and pardon to perishing sinners; presenting to the eye of faith, and the heart of love, the bright side of the cloud of testimony, that they who believe may be drawn with the "cords of love," to reciprocate the love of Jesus; and that they may fall in love with him "who is fairer than the sons of men, the chief among ten thousand, and altogether lovely;" so that they may not only be delivered from eternal sin and death, but enriched with all the glory and bliss that such a bridegroom has to bestow, freely "without money and without price." To the virgins who follow him he is precious! It is true, there is a dark side to this cloud of testimony, to unbelievers, and threatenings of divine vengeance of the most awful and terrific nature to the wicked; but they are the faithful warnings of a merciful God to inform mankind sinners, that if they do not forsake all other lords and lovers to whom they are idolatrously wedded by the corruption of nature, and be only and alone

\* Bradbury.



married to Christ, that the reality of his vindictive wrath will forever drink up their spirits. Thus the word of God is infinitely precious: in it is contained the manifestations of that Pearl of matchless price, that if we sell not all that we have and purchase it, we shall be eternally poor indeed.

Seeing then that the Bible is more valuable and precious than all that is contained in the Providential fulness of earth, and that you and I are deeply interested in the commanded and holy use of it, I beseech a candid hearing, while I offer a few thoughts about *one use* of it which we ought to make, namely: that it ought to be our "*song*" in the house of our pilgrimage."

You know, we are commanded again and again, in the Book of Psalms, to "sing psalms, &c." In Paul's epistles to the Ephesians and Colossians, and that of the apostle James, the injunction is reiterated; consequently it is a duty obligatory on all God's saints, in every age of his church. And we would mildly, but confidently ask Bible christians, if they had never seen any poetical compositions passed off as psalms, hymns, and spiritual songs, other than those which are found in the volume of Divine Inspiration, and were thus entirely unprejudiced, unsophisticated, and not prepossessed in favor of something else, if they ever would have dreamed of finding them any where but in the book of God? Would they in such circumstances of simple truth and *innocency* ever have thought the apostle meant any thing else but scripture psalmody when he commanded us to sing psalms, hymns, and spiritual songs?

But I will offer to you a few candid, solemn, and plain remarks, and humbly beseech you as fellow travellers to that good land of which the Lord hath said, I will give it you, to weigh them well in the balance of the sanctuary, as in the sight of God.

1. "The Book of Psalms" has received its title from the mouth of the Eternal God himself, and that *title* is recognized by our Lord Jesus Christ when he tabernacled with us in the flesh.

2. The scripture songs were given by inspiration of the Holy Ghost to the church of God, for the very purpose of solemn sanctuary songs in the worship of the Almighty.

3. Christ is the alone King and Head of the church, as all Presbyterians maintain; that church which is his mystical body; and it was by his legislation that she was furnished with these songs, to be in her heart, in her mouth, and on her tongue, while she is passing through the wilderness of this world.

4. This solemn act of his legislation he has never repealed; this glorious deed of gift he has never cancelled; and he never will cancel it, but it will stand fast while sun and moon endures, as the faithful witness in heaven; and so the bride is bound by his enactment, and also by the law of love in her heart to her husband, to sing in solemn worship *these songs* to the end of the world.

6. All this is most suitable for the church of God which he has purchased with his own blood; she being his spouse, his bride, the Lamb's wife, she is bound to worship her Lord, her husband, (the Lord of Hosts being his name) and to speak his language, as becomes a *chaste virgin* to Christ.

7. She knows nothing in religion but what her husband by his word and Spirit has taught her; therefore she cannot describe the nature and perfections of this husband in a *solitary note of praise*, unless she learns his inspired song, as the "hundred and forty and four thousand," who are redeemed from the earth, are said to have done. No finite capacity of man or angel, cherubim or seraphim can conceive adequately of nor truly *describe* the attributes and perfections of the Almighty: and therefore it is absurd, and preposterous to pretend that human songs or loose paraphrases are equivalent to the true *descriptions* of the Eternal in his praises; to say nothing of the danger of blasphemy in attempting to compose any thing to supplant the sacred songs of Zion.

8. There is nothing that comes up to the description, or is worthy of the title of "Psalms, hymns, and spiritual songs," but the pure word of God, the songs which the Holy Spirit hath given. Poetry composed by man on spiritual subjects, even if orthodox, is far beneath that high sense of *spiritual songs*, which is intended by the Holy Ghost speaking by Paul to the Ephesians and Colossians; and to call them such is little less than solemn mockery of the word of God. To paraphrase the Psalms and pass them off as original, is spiritual forgery and counterfeiting. And to imitate them is to play fantastic tricks with sacred things.

9. Take away the scripture songs, the bride's psalter, the book of Psalms, and it will be impossible to prove that the Old Testament saints sung a song of praise in the public assemblies of his church to Christ as God. But retain that blessed book, and the fact that she sung praise to him as "God, whose throne is forever and ever" is abundantly evident.

10. Take away this immaculate book of divine songs, out of the New Testament

church, and in another century the whole body of professing christians will be Unitarians. Such fruits now abundantly grow on the one half of the trees, whose predecessors were indeed "trees of the Lord's planting" in New England, where our puritan forefathers first raised the song of praise to our covenant God in the wilds of America. Look at the desolations and moral wastes of Zion, which have followed the removal of these holy spiritual songs out of the habitation of the Lord's house, and the dwelling places of his saints!

11. The most prominent author of new psalmody for the presbyterian church, (psalmody, however, is a misnomer for human songs,) whose "*imitation*" has superseded the pure scripture psalmody, himself was grossly guilty of doubting, and indeed, denying the Eternal Sonship and personality of Jesus Christ; full evidence of this is furnished to the world in his "sermons on the glory of Christ as God-man," and in his "Arian invited to the orthodox faith." I will give one quotation from many of his words:—"Nor is Christ in his divine nature an express image of the personality of the Father"—"Since, therefore, Christ in his divine nature is neither the image of his Father's *essence*, nor of his Father's personality, these words must be spoken with regard to Christ's *human nature*, and in *this respect* he is "the express image of his Father, or the image of the invisible God." [Glory of Christ, page 206—209.]

"If we can but suffer ourselves to believe what I have intimated before, that the *Sonship of Christ* does not belong to his *divine nature*, but rather to his *human soul*, considered in its original *derivation from God the Father, &c.*" p. 214. Here, and every other place in those sermons he admits of no *personality* to Christ, and ascribes his *Sonship* to his *human nature*.

12. The grand error of human songs appears to me to be an attempt to worship the *human nature* of Christ. The flat, tame, fulsome addresses of puny mortals, in many of their human hymns, are almost exclusively paid to that *nature* which he assumed, or rather took to himself, that body, that gift of sacrifice which he offered through the Eternal Spirit to God for us, and which gift was sanctified by the altar of his divine nature on which it was offered; his Divine person being the High Priest, who entered into the holy of holies by his own blood. But the human nature of our Lord, although highly honored by its union with his Divine

person, is not an object of worship, although He who wears it most unquestionably is. His human nature has not, nor ever had, any separate existence from his person, being miraculously created by the Holy Spirit for the express purpose of the hypostatical union; nor has it as a *nature* any of the *incommunicable properties* of Godhead; therefore, no worship is due to his nature; but we worship him who liveth forever and ever, whose is this humanity. Christ considered in the character of Mediator, is the door and the way, and the medium of worship to the Godhead. Through him as Mediator we are to worship Father, Son, and Holy Ghost. But we are not to pay divine honors to the soul and body, the human nature which he took for mediatorial purposes. Time was when it did not exist, therefore it is not eternal. His body was formed of the body of Mary, and his soul was a created finite spirit, which "true body and reasonable soul" he took unto himself, that he might have a sacrifice to offer to a three-one God for our sins, according to the scriptures, and might manifest himself thereby to be the resurrection and the life; for without the shedding of this blood there was no remission of sins, and if a resurrection had not followed, this holy sacrifice would have seen corruption, and we could not have the fellowship of his sufferings, and the power of his resurrection; nor could he have been justified in the spirit.

Man, by dint of reason and mere finite philosophy, has often been bewildered on such subjects as this, and no better can be expected if he depends not on the word and Spirit of God to direct him. But God cannot become man, nor can man become God, in whole or in part; there is then no blending the divine and human natures of Christ, and the human nature is only identified in his personality as God, and by a divine constitution made subservient for the great and glorious purposes of our salvation, yet not to be worshipped or receive divine honors. But he who in the character of mediator has this human nature, is truly and really God, one in substance and equal in power and glory with the Father and the Holy Spirit. There is no acceptable approach to the Godhead but through Jesus as mediator for us, and through his mediation we are to offer our spiritual sacrifices of prayer and praise continually.

13. We know nothing of all this glorious system of divine truth but what is taught us in the Bible, and therefore can form no substitute or imitation of psalmody which can in its own nature supersede or supplant the

sacred songs of Scripture, besides it would be high and daring presumption to attempt it; to undervalue is to blaspheme; therefore to suppose that human genius can form songs of praise adequate to the descriptions of the infinite God in his inimitable perfections, is a high species of blasphemy; it is undervaluing the descriptions of praise found in the word of God, when we imagine we can amend, equal, or excel them by human songs.

14. People may put their religious meditations into poetical style, blank verse, rhyme, or any form they please, for their own or other's religious recreation, in a pious train of thought; but let every saint of God beware that thereby he do not attempt to put his best performances in the room of God's oracles, or ordinances, assuming the place of holy writ, or attempt to jostle out the word of the Eternal from the courts of his own house, and practically turn the inspired songs of Zion out of the sanctuary of the Lord of Sabaoth. O the responsibility which those who are teachers in Israel, brought upon themselves, when they turned God's psalms out of the church, and took an image, an imitation, in their room! They have broken one (not of the least) of God's commandments, and are zealously teaching others to do so.

15. What is commonly called the Scottish version, and some call it Rouse's version, is truly the version of the General Assembly, an imperfect draft of which was furnished at first by Mr. Rouse, an English baronet, to the venerable Assembly of divines, who met at Westminster in England, and to whom the Presbyterian church is indebted for the Confession of Faith, Catechisms and Directory; and being approved by them, the different Presbyteries and Synods of the church of Scotland had it under consideration for the space of three years, amending, inspecting, and critically preparing; and at last, the General Assembly adopted it, as the most correct translation of that part of the word of God, ever before brought into the English tongue; and which to this day stands nearest to the Hebrew text, of any translation extant. I challenge all the Hebraists in the United States, to show a translation of the whole Book of Psalms equal to it as a close literal version; and I do not believe that such a one can be found either in prose or verse, unless it is very modern, and such as the world are yet unacquainted with. This translation then, despised, for some few obsolete words, is as

emphatically the *word of God*, as any other translation of that book in English.—The Presbyterian church, then, in America, demonstrate, by practically keeping this version out of the church, and adopting Watts' "Imitation," that they prize not the labors or the faithfulness of the venerable fathers of the Presbyterian church at the time this version was adopted; labors confined neither to making hymns, nor "imitating the scripture psalms; but to a faithful translation of these inspired songs into the English language.

16. No Christian can rely with true faith on any human testimony so as to venture the eternal safety of his immortal soul thereon; but he can with unwavering confidence, repose on *Divine testimony*. When we sing God's pure and holy Psalms, and not man's poetry, we can exercise a divine faith on the matter of this song, and the Holy Spirit will always approve his *own truth*. Our glorious High Priest upon his throne will present such acceptable services before a holy God. Thus the matter of our song being the real word of God, accompanied with the operations of the Spirit on the heart, illuminating the understanding, taking the things of Christ and showing them to us, raising, exciting, and animating holy affections, our devotion will be accepted by the Holy God through the beloved Mediator. When we follow the ordinances and appointments of the King and Head of the church, we may expect the promised blessings and comforts of the Holy Spirit.

To conclude, my dear fellow Christians and fellow candidates for immortal glory,—I beseech you to consider your ways, and see if you have not sinned a great sin in wandering like the backsliding churches around us, after the bewitching jingle of human songs, until the Lord is provoked, and has a heavy controversy with the Presbyterian church. In God's name I beseech you to return to the ancient purity of the Presbyterian church in your solemn worship, and take scripture, and scripture only for the matter and words of your psalmody. The Holy Ghost will then descend on you in copious profusion, and his holy truth will distil on you like the dew, and drop as showers on the mown grass, until all the places around his holy hill become a blessing. Cast visionary Watts, who never was of your society, to the moles and to the bats, and return to your first love.

A LEARNER IN THE  
SCHOOL OF CHRIST.



## ON PUBLIC COVENANTING.

*By a committee of the Associate Synod of Original Seceders in Scotland.*

Among the approved ways of displaying a banner for the cause of God, Public Covenanting has held a distinguished place. It was by leading and inspiring our fathers to this exercise, that the Spirit of the Lord lifted up a standard against the antichristian enemy of the Church, in the morning of the Reformation. In the same way was the enemy repressed, when he threatened to come in like a flood afterwards, under various forms; particularly that of prelacy; and although contempt is now poured on this work by many in the generation among whom we live, the Lord, who, unlike changeable man, is a covenant keeping God, has stamped the seal of his approbation on this exercise, by conferring distinguished favors on these lands, so solemnly devoted to him; for with all that is to be found in them, too justly affording matter of lamentation, they still stand pre-eminent among the nations, not only in respect of liberty and general intelligence, but even for scriptural light, and perhaps also for morality and religion. And it is a distinguished part of our profession to acknowledge the continued obligation of these highly laudable federal deeds upon posterity, as well as to engage in similar exercise ourselves.

"A vow" (as you have been taught in our Confession) "is of the like nature with a promissory oath; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto; and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty." A social vow or religious covenant necessarily includes confederation, whereby the persons entering into it mutually pledge themselves to pursue the ends of their common bond. We may be said to renew former federal deeds, when, in our covenanting, we recognize their obligation, and engage to promote, to the utmost of our power, and in a manner suited to our circumstances, the scriptural reformation engaged to by our fathers. And, in our circumstances as a church, it is proper that our covenanting include a solemn and explicit avowal of our faith in God's covenant of rich and free grace, of our personal dedication to him, and of our dependence on promised grace to enable us to perform our vows.

It is difficult to conceive of a time when it can be improper for the subjects of Zion's King to give him the most solemn pledges of their allegiance; but this exercise seems

eminently dutiful and proper in present circumstances. The spirit of opposition to the cause of God, although not discovered in the same manner, is as really in operation as it was in the days of our fathers. Indifference to the concerns of his declarative glory has, in a great measure, taken the place of that violence which formerly characterized the measures of the enemies of truth. The idea of testifying for the scriptural attainments of the church, is treated by many with contempt. The authority of Christ, as king of his church, is even systematically opposed; for, under the name of liberality, but falsely so called, many have laid it down as a principle, that we ought to drop or leave out of the church's profession, even what we may be convinced has his authority, when those whom we may think good people profess a different opinion,—which virtually amounts to a conceding to men a power to dispense with the laws of Christ.

Now, it must be particularly seasonable for dutiful subjects to step forward with the most solemn avouchments of attachment to authority, when that authority is not only treated with cold indifference, but also with marked contempt and determined opposition. The King of Zion, indeed, needs not our feeble testimony. He is exalted above all blessing and praise, yet he inhabits and delights in the praises of Israel. He is God, whoever denies it: yet he honors his people by appointing them his witnesses that he is God. He commits his declarative glory into our hands, weak and worthless as we are; and by this means transmits the knowledge of his name through the world, and from one generation to another.

The mournful defections of many who professed attachment to the covenanted reformation, furnish also a powerful excitement to this duty. The more the confidence of the generation in professors is weakened, and they are tempted to stand in doubt of one another, the louder is the call upon us by confederation, to endeavor to restore the public confidence in our professions, as well as to promote confidence in each other, and thus to strengthen one another's hands in the way and work of the Lord.

We would call upon you, then, to consider the warrant you have for engaging in this duty. As it would be no acceptable service if attempted without regard to the divine authority, so, with the conscientious Christian, that authority will be felt powerfully constraining to every act of obedience. It is not the design of this address to enter formally into discussion or proof on this subject.



But it is your duty, humbly and prayerfully, to search the Scriptures, and to weigh the evidence in behalf of the duty which has been often adduced by its friends.\* Seldom has this been even attempted to be overturned, and the arguments in its favor have certainly never been refuted. Supposing you, however, in some measure established in the present truth, we would press upon you the performance of the duty, in agreeableness to the truth which you have been taught, by reminding you of the few following considerations as motives to this duty, beseeching you to allow them all due weight.

1. To present yourselves living sacrifices to the Lord in this exercise is a highly reasonable service. It is founded, indeed, in reason, or the law of nature. As is stated materially in our Testimony, it is not founded, like Circumcision and the Passover under the former dispensation, or Baptism and the Lord's Supper under the present,—in the mere sovereign appointment or positive institution of the great Lawgiver of the church; but, like the duties of Prayer and Praise, it arises immediately out of the relation between God and the rational creature. Hence it is a dictate of the moral natural law, or of the law of nature engraved upon man's heart in his original creation.

It is evident that prayer and praise are duties of natural religion. By this it is not meant that they can be acceptably performed by fallen man without faith in that glorious gospel which is contained in the word of revelation. But, on the other hand, it is maintained that reason itself sufficiently teaches that they are duties. It is surely reasonable to consider certain tokens of respect as due to a superior and benefactor; and that he should be acknowledged as such, both by the presentation of requests for favors, and by expressions of esteem, gratitude, and love, in return for his kindness. Here, then, we have the general principle of divine worship: for it must appear reasonable, that veneration, love, and similar emotions, should correspond in degree with the dignity of the object, and the value of the benefits sought or conferred. Accordingly, Jehovah himself places his worship upon this footing: "If I be a father, where is mine honor? If I be a master, where is my fear?" And we are told that the heathen, who have not the written law, are a law unto themselves, their reason and conscience dictating that worship is due to God; and it is evident, they are thus brought under ob-

ligations to its observance, for they will be judged, although without the written law.

But it is no less evident, that vowing rests upon the same general principles. If it be natural to express our dependence on a parent by asking from him the supply of our wants, and to thank and extol him with our hearts and tongues, it is equally rational and dutiful to feel and to express regret when we have acted undutifully to a father or benefactor; and not only so, but to feel and to express devotedness to him for the future.—Would it not be natural and proper for a person to say, even to a friend who is not a superior, but who has conferred some signal benefit upon him, "You have brought me under obligation; whenever it is in my power I will serve you?" Even here, then, we find what is of the nature of devotement. But it is easy to see, that devotement ought to assume a more proper form, and to be more unreserved, according as the person to whom it is made rises in dignity, and his relative claims upon us advance; for example in the case of a father. Is it not, then, in the highest degree, reasonable and meet to say to him to whom we owe life and breath, and every blessing, "I have borne chastisement, or I have been reproved: I will not offend any more;" or, "In thee I live and move, and from thee I have my being: in thy strength therefore, I will be entirely thine."

But this is not only substantially, it is even formally, to vow to Jacob's mighty God. And it is founded, you observe, in right reason or the law of nature, as really as prayer and praise are; for it is deduced from similar principles, by an equally simple process of reasoning. Accordingly vowing, as well as prayer and praise, has entered into the practice even of heathens in all ages. The mariners who sailed with Jonah made vows; and heathen philosophers have pleaded for the practice, and even deduced its obligation from the principle now stated. "Thou shalt fear the Lord thy God," says one of them\*, "as the soldiers do to Cæsar. But they, indeed, for the sake of wages swear that they will above all things study the welfare of Cæsar; and while you are loaded with so many and so great benefits by God, will ye not swear to him? Or, when ye have sworn, will ye not perform? And what should ye swear? That ye will always obey his voice,—that ye will never complain of him,—that ye will never find fault with any thing he measures out to you,—that ye will always willingly do and suffer whatever he shall think necessary to put upon you."

\* See Messrs. Morrison, Paxton, and Stevenson on the subject.

\* Epictetus.

These considerations, we think, clearly evince the truth of our proposition, that vowing is taught by the very light of nature. We apprehend indeed that the natural aversion of the heart to an entire devotement to God, or opposition to the matter of our public covenants, lies at the root of the indifference or hostility of many to the duty: and that the influence of prejudices thus produced, weakens the perception, often unconsciously, both of the evidence in behalf of the duty, and of the futility of the arguments employed against it. Whatever be in this, every real Christian must have engaged in secret in the essentials of covenanting according to his light. All such have mourned over their own sins and those of others, as dishonoring to God. All of them have taken hold of his covenant of grace; and they have all said, implicitly at least, "If I have done iniquity, I will do so no more." Surely every Christian has devoted or given himself to the Lord, and engaged, in divine strength, to use all his influence for the promoting of general reformation. Now, all this is done even in secret prayer, as in the immediate presence of God, and in the way of solemnly calling on the name of him who is the witness and judge of our sincerity. That there is vowing, and public vowing, in baptism, few will deny. An adult, when baptized, devotes himself to the Lord; a parent devotes himself and his child; and although Christians do not formally, and with the solemnity of an oath, engage in vowing at the Lord's table, it will scarcely be questioned that this is done there materially, and is implied in rightly observing the ordinance of the Lord's Supper. Now, from all this we would infer, that there can be no valid objection to formal, explicit and public vowing, or devoting ourselves to God in public covenanting, on proper occasions,—since vowing, or devotement, enters so much into the Christian's exercise materially. If the King of Zion be worthy of our vows in any form, will a Christian say that it is possible to make them with too much solemnity, or too explicitly, when circumstances call for it? Can that be a Jewish peculiarity, as some say it is which enters substantially into all devotional exercises under the full dispensation of the gospel?

2. This is a scriptural duty. It is required in the moral law as promulgated in the Bible: "Vow and pay to the Lord your God" is expressly enjoined (Ps. lxxvi. 11). And David obediently devoted himself to God: "I have sworn, and I will perform it, to keep thy righteous judgments," (Ps. cxix.

106). Further, it is commanded (Jer. iv. 2), "Thou shalt swear, The Lord liveth, in truth, judgment, and righteousness."—Here swearing to a religious profession is evidently enjoined; for the distinguishing profession of God's ancient people was this, That Jehovah is the living God, in opposition to dead idols. This they were called to do as his witnesses: "Ye are my witnesses, saith the Lord, that I am God." In the 50th Psalm this exercise is conjoined with prayer and praise, as contradistinguishing from duties of a ceremonial nature. These are, as it were, set aside to establish the following: "Offer unto God thanksgiving, and pay thy vows" (which supposes making them) "unto the Most High, and call upon me in the time of trouble."

It plainly appears, from what has been stated, that vowing may be public and social, as well as private and personal. It seems absurd to suppose that acts of moral worship, which are dutiful when performed by individuals in private, can be undutiful when performed along with others, and in public. Every other piece of moral worship is understood to be binding both privately and publicly. Prayer, praise, and fasting, are all admitted to be dutiful in both situations. But we have seen that vowing is equally an act of moral worship as the others. Why, then, should it alone be confined to the closet? Indeed, as vowing is implied in these duties, it must be implied in them when publicly, as well as when privately, performed. And therefore, as we have also seen, explicit, public, and social vowing, must be warrantable. Moreover, men in their social state depend upon God, are under his government, and receive mercies from him. All we have said, therefore, as to this duty being founded in the law of nature, applies to societies as well as individuals. And the moral precepts referred to, evidently include this. The command "Vow and pay to the Lord your God" is not only addressed to all that are round about him; but, being an injunction on the Israel of God, must respect them as a people, called to this way of testifying gratitude for national mercies; as is evident from the whole Psalm. Accordingly, it cannot be denied that Israel did often engage in this exercise as a people. Again, the command to "swear, the Lord liveth," cannot be confined to individuals; for the profession which is made of God by his witnesses is the profession of his people collectively under both dispensations. The first commandment is also clearly addressed to the Israel of God as a society. God was the God

of his ancient people, who brought them as a body out of the land of Egypt, as he is the Redeemer of his people still. And again, we say, the fact is undeniable, that that people collectively, and in obedience to this and other precepts, were bound to avouch God as their God, and to oppose all false deities.

Accordingly, we have many approved examples of the people of Israel devoting themselves to God as their God by covenant, and with all the solemnity of an oath. They did so at Sinai,—on the plains of Moab,—during the government of Joshua and Asa,—under the direction of Jehoiada, and again in the reign of Josiah, when all Judah rejoiced at the oath;—under the management of Ezra and Nehemiah also, after the captivity. Now, we have proved that the duty is moral in its nature, and if so, it is no peculiarity of that people. We are laid under the divine authority as much by these approved scriptural examples, as if they had all been found in the New-Testament.—Their engagements were substantially the same as ours. They avouched the Lord to be their God, “and to walk in his ways, and to keep his statutes, and his judgments, and to hearken unto his voice.”

We have many prophecies on record that this duty shall be performed in New Testament times; as Is. xix. 18, 21, “In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts,—yea, they shall vow a vow to the Lord and perform it.” Again, Isaiah xlv. 3, 5, “I will pour water on the thirsty, &c. I will pour my Spirit upon thy seed, and my blessing upon thine offspring.” Then it is promised, “One shall say, I am the Lord’s, and another shall subscribe with his hand unto the Lord,” &c. Again, Is. xlv. 23, 24, “Unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength.” And, to add no more, it is predicted by Jeremiah, l. 4, 5, that, “In these days, and in that time, the children of Israel shall come, they and the children of Judah together,—saying, Come and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten.”

In the New Testament, also, Christians are required to present (or dedicate) their *dies* (i. e. themselves, for the body alone does not live) *a living sacrifice, holy, acceptable to God*, Romans, xii. 1. And this was exemplified by the Gentile churches of Macedonia, when called to contribute for the poor saints in Judea. The apostle says,

“This” (viz. making the contribution) “they did not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God,” 2 Cor. viii. 5. This was a public social deed; for the churches of Macedonia (Gentiles, be it observed) joined in it. Their being called to devote a part of their substance to the Lord, it would seem, suggested to them most naturally the duty of devoting themselves—their all to him; just as thanking a church for a pecuniary supply suggests to Paul thanksgiving to God “for his unspeakable gift.” To use the words of an eminent modern critic\*, “The sense seems to be—they gave and devoted themselves first to the Lord, to do his will in every good work; and then to us to fulfil all our wishes, and observe our admonitions.” This cannot refer to their original constitution, for they were previously churches; nor to the ordinance of the Supper, for this would not have exceeded the apostle’s hope, nor have been remarkable enough to have put on record. Neither do the expressions imply that the transaction was so extraordinary as not to be for imitation; for it was done “by the will of God,” deduced no doubt from the Old Testament Scriptures. The strain of the whole passage shows also, that their conduct is held up as a pattern or stimulus to the Corinthians and to us. And such is the example which we now call upon you to imitate.

3. But again, we exhort you to consider how eminently calculated engaging in this duty is to promote the glory of God. This, we trust, is the high end you aim at in all your actions. You, of course, cannot join with many in saying, “We may be Christians, or we may be saved, without publicly and socially engaging in this exercise.” No; we hope your minds are under such an impressive sense of the Lord’s goodness to you in the gift of the Redeemer, and that you have received such a measure of the spirit of his children, as that every thing connected with his glory is dear to you; and that you are disposed to say, that if there be any way of testifying this that is more public, more decided, more solemn than another, that is just the way that you would choose. The natural language of a Christian is, “What shall I render to the Lord?” not “How little can I do for the interests of His glory in the world, consistent with safety?” Now, in this ordinance, there is an express recognition of his glorious perfections; for we take him as our God. He glories in his people as his portion, and there-

\* Bloomfield.



fore avouches them to be his: "I will say, It is my people;" and they, having infinitely higher reason to glory in him, "shall say, The Lord is my God." We cannot give a person a higher demonstration of esteem and affectionate attachment, than by giving ourselves to him, saying, as some did in another case, "Thine are we, O David." It is a worthless gift when rendered, yet it is all we can render. But it was also honoring to David that the tribes declared themselves on his side. And when, as in the present times, a loud call is heard, "Who is on the Lord's side?" "Who will stand up for me against the workers of iniquity?"—can you sit still and refuse to arrange yourselves publicly and solemnly under his banner? Every error, every corruption, is dishonoring to him; and your public solemn covenanting is a public solemn testimony against these, and for his crown rights, which many attempt to trample in the dust. Thus you join in spirit the noble army who resisted corruption often unto blood, striving against sin, and who overcame Antichrist by the blood of the Lamb and the word of their testimony. Thus you join, as far as possible, the noble company who, as instruments, achieved deliverance for your dear native land from ignorance, superstition, idolatry, and tyranny; and whose success was, in a great measure, owing to their covenant devotement and confederation. You unite with them in the glorious strife for the faith of the gospel, by recognising the obligation of their deeds, and renewing them in correspondence to our circumstances. You do not, indeed, as they did, stand in the front rank,—you do not occupy the post of honor which they held; but you honor the same exalted King, by taking your place in the same army. You honor him by taking that position in it to which he appoints you; and you thus declare that, had He appointed you to the front, there you would have stood. You are called to swear allegiance to Him, when there are few in the age to join with you, and when your doing so is accounted by many disreputable; therefore, the louder is the call to glorify him by feeling and testifying that his authority does, and ought, to bear sway over you.

4. Covenanting, if performed in any measure of right exercise, is a delightful service. We read, that, on an occasion already referred to, all Judah rejoiced at the oath. They certainly had good reason for joy, and you have the same. They, no doubt, had ground of mourning; and they did mourn on account of their many and heinous breach-

es of covenant; yet it is the more remarkable that they rejoiced at the oath. Since they mourned on account of what they were in themselves, their chief joy must have been in God. In all their covenanting, they recognised him as their God, and the God of their fathers. He had called Abraham: He had entered into covenant with him, and renewed it with Isaac, Jacob, and so downwards, in their generations, to the people of Israel. What was his part in the covenant? Promise. What was the great promise, including every other boon? "I will be to you a God, and ye shall be to me for a people;" and all this through the blessed seed,—the Saviour promised to Abraham. The promise was pregnant with goodness, divine goodness; for, even giving them a law, which was necessarily included in giving himself to be their God, was a proof of love, its tendency being to assimilate them to his own image; and the promise included his writing his law in their hearts. Had they not then reason to rejoice? The Most High had, in wonderful condescension, bound himself to them: He had pledged his faithfulness to be to them a God. The extent of such a promise cannot be told; its richness no arithmetic can calculate,—its magnitude no measuring line of men or angels can reach. They were also swearing, and their joy was of the nature of a shout of victory over their sins, and consequently, over their other foes; for the victory was secured when, by faith, they recognised him as their God. Besides, they had sworn with their whole hearts. Indwelling sin was for that time conquered, and their hearts were elevated to the living God.

Now, all this has been experienced in our land. The oath of God has been sworn in Scotland, while the nation rejoiced in the oath, and with feelings of joy which could only find vent in tears. We have all the ground of joy which they had: We are still called to recognise God as our God, and the God of our fathers. We can say with the Israelitish nation, "Our fathers trusted in Thee; they trusted, and were not put to shame." We can lay claim to him in consequence of our Covenants, National, and Solemn League, as having a covenant claim to these isles, and rejoice that still better days are in store for them; and we can rejoice in God as our God, conveying himself to us through Christ in the promise of his everlasting covenant, and promising all the grace in dependence on which we engage to testify against whatever is contrary to his will. How delightful, in short, to recognise



or enter into what the Scriptures often represent, in astonishing condescension, as a marriage transaction between God and his church!

5. Covenanting, rightly engaged in, is most profitable to yourselves. But, having already adverted to the most prominent views of this, we shall only here observe, that every Christian in proper exercise must feel, that whatever tends to impress his mind with the importance of truth and duty, must be useful to him in a high degree. This the solemnities of covenanting are calculated to effect. The Lord, indeed, who knows our frame, has wisely and kindly provided excitements to rouse and impress us; and we ought chiefly to look for his blessing on his own ordinances as the source of their effect. Yet there is an evident suitableness in his appointments, which is not to be overlooked. This duty, then, is calculated to awaken attention to our own exercise, and the state of the public cause of religion; thus leading to prayer, and to an improving of the grace of the covenant. It affords an opportunity of voluntarily laying engagements on ourselves, and bringing ourselves under new obligations to duty. You all know with what force these considerations come home upon the mind. Hence David says, "I have sworn, and I will perform it, to keep thy righteous judgments." If he had temptations, the consideration, "I have opened my mouth to the Lord," would tend to preserve him. If he resolved on a difficult duty, the same thought would tend to stimulate him: if in danger of apostacy or backsliding, it would minister to his establishment: if sluggish, it would be a mean of rousing him. Now, every advantage obtained over his corruption, is so much gain to the Christian. Grace must do all; but all suitable means must be used, and this among others. "He meeteth him that rejoiceth and worketh righteousness."

6. Consider the effect of covenanting on posterity. Our fathers devoted themselves and us to the Lord, and we reap the fruits of their dutifulness. Do we wish to hand down a testimony for truth, pure and entire, to the succeeding race? (and what dutiful parent would not?) Will you, by neglecting this duty, not only set a chilling example to your own families or connexions, but also strengthen the hands of those who never teach it to their children? Will you refuse to do what you can, that the promise may have its accomplishment, "The fathers to the children shall make known his name?" Do you wish that God's covenant should be

remembered through all generations, that a seed should serve him, and be counted to him for a people? Neglect not, then, this mean of transmitting his testimony and his law to the succeeding age. Cast in your mite to preserve, in this way as well as otherwise, the generations yet unborn, from ignorance of, and opposition to, the great things the Lord has done for us in the days of our fathers. It was the Lord's method to deposit his testimony and his law with Israel, and he charged our fathers to show them to their children; that the generations to come might set their hope in God. Let us be "workers together with him."

The aspect of our political horizon is gloomy and portentous. Britain, with all its declensions and corruptions, has long maintained a national protest against Popery; but that protest is now, in a great measure, withdrawn. Our liberties are henceforth to be partly entrusted to the votaries of the court of Rome, which has always shown itself the determined foe of political and religious freedom. What may be the consequence can only be known to Him who sees the end from the beginning. But it is not unlikely, in an age when iniquity abounds, and the love of many waxes cold, that increase of numbers will accompany increase of power and influence. Many mere nominal Protestants, who have not received the truth in the love of it, may be given up to the delusions of Popery; and even if that self-called infallible, and of course unchangeable church, should, in mercy, be withheld from practically exhibiting the unchangeableness of her persecuting principles in our country, yet many precious souls may be endangered, and the cause of truth may be still further wounded in what was once the house of its friends. Surely, if covenanting was ever seasonable since the period of the Reformation, it must be peculiarly so at present. Is the cause of Zion's glorious King threatened? Then it must be the time to give the most solemn proofs of attachment to it. Are we or our posterity in danger? Safety is to be found in being devoted to God.

But now, brethren, is this a duty for which so much evidence can be brought of its being the will of God? We leave it with your consciences to allow that evidence its due weight. Search the Scriptures with fervent prayers to the Father of lights, that He would guide you into all truth, and to the right performance of every duty. "In all your ways acknowledge Him, and he will direct your paths." Seek to be divested of

prejudice. This is a duty every where spoken against, or despised. You are exposed, therefore, to prejudices arising from the fashion of the age and popular opinion. But endeavor to rise superior to them. Dare to think for yourselves. Glory not in singularity on its own account, but in being among the flock of Christ. Glory in such singularity as that of Noah in a corrupted world, of Lot in the wicked Sodom, of Daniel in a heathen court, and of the few witnesses under the reign of Antichrist. Nor are ye alone; ye are compassed about with a great cloud of witnesses. The eye that takes an enlarged view from the mount of revelation, sees you in one company with the people of God in all reforming times, with the martyrs and confessors, and those who were not ashamed to devote themselves to God in every age, with our reforming fathers of all ranks, and also associated with the children of Israel and the children of Judah, who, with the fulness of the Gentile nations, in the glory of the latter days, shall say "Come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Consider the honor put upon you in your having an opportunity, in such an explicit way, to witness for His declarative glory who was the faithful and true Witness. And, Oh! is his truth and faithfulness dear to you, and are ye overcome by that astonishing love which condescends to swear to you, "As I live, saith the Lord, I have no pleasure in the death of the wicked?" "And this is as the waters of Noah unto me, saith the Lord, for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with you nor rebuke you?" Do you feel His love, who engaged his heart to approach unto God in your room and place;—who, as the Father's servant, swore and vowed to Jacob's mighty God, to build a glorious temple from the ruins of the fall? Are you impressed with all this, and will you think it too much to give him the most solemn pledges of love, and devotedness to his cause and interest? Remember he has said, "Him that confesseth me be before men, will I confess before my Father and before his angels." And explicitly to witness for truth and holiness in opposition to error and corruption, is confessing him. The doctrines of his cross dignify the Christian; and his gospel is the power of God unto salvation,—the glorious gospel, as that in which his glory is made great. Nor are we to forget the glory of His crown who is King in Zion. When men make void his laws, when his sole right to reign

in Zion is opposed, when immorality and profaneness abound, when he seems to say, "Who will stand up for me against the workers of iniquity?" does he not honor you in giving you an opportunity thus to witness for him? We are few and feeble; and the many may say, "What do these feeble Jews? What prospect have they of doing any thing to purpose in promoting reformation?" So, looking to appearances, might have been said of the two witnesses in the dark ages. So might have been said of the few fishermen of Galilee, going on the apparently hopeless expedition of converting the nations. The Lord can save by few as well as by many. The work is his, and he is the more glorified that the instruments are mean. It is something, in the mean time, to have our own faith confirmed, our resolutions strengthened, and our confidence in each other increased; to do what we can to point the fearers of God in the generation, (many of whom are too inattentive to this duty), to the good old path of Reformation; to keep up the memory of this work, till the time when the Lord *shall arise to build up Zion and appear in his glory.*

#### OBJECTIONS ANSWERED.

The object of the foregoing pages being chiefly exhortation to duty, it was not intended to treat the subject of public covenanting argumentatively at any length, or to enter formally into the consideration of the objections that have been adduced against that exercise. But still it may be useful for some readers that we should state and answer in this place, as briefly as possible, some of the most specious of these objections.

It is evident, that if the duty be established by such proofs as those to which we have very briefly adverted, there can be no valid objection against it; although aversion to any duty will always supply something more or less plausible as an excuse for neglecting it. Had it been consistent with our design, we might have shown that these objections possess so little plausibility, as to discover the weakness of the cause for which they are employed, and thus indirectly to strengthen our argument. For example,

1. We have been told that our engagements are useless, as we cannot add to the authority with which the law of God previously requires obedience; that authority being infinite. Now, if this argument proves any thing, it proves that those who use it are wiser than God; for the authority of his law was always infinite; yet who will deny that he has required and encouraged covenanting, at least in Old Testament times? The great

Lawgiver surely knows the infinite obligation of his own law better than the objectors do, yet he requires personal devotement to himself in baptism. In fact, the obligation to vow and pay is founded upon, and supposes the perfect authority of his law. Who knows not that we may thus come under a new obligation to the law, from its requiring the fulfilment of our engagement, as well as the duty engaged to? It is surely most unreasonable to say, that, because a person is under an infinite obligation from the law, therefore he cannot also bring himself under that of a promise. Would not the common feeling of every unsophisticated mind decide that a person's guilt is aggravated in refusing to pay a just debt, from his having promised to pay it, although he was previously bound by the law to do so? Besides, the engagement is calculated to impress a sense of obligation more deeply on the mind. Although we are under an infinite obligation to speak truth at all times, is it therefore sinful to require, or to give an oath in a court of law? Because we are under an infinite obligation to remember the love of the Saviour in giving himself for us, is the Sacrament of the Supper to be laid aside, notwithstanding its divine authority, and evident fitness for renewing and deepening our impressions of his love? The satisfying of others as to our sincerity also, is an important end served by giving solemn pledges to them. And this is not inconsistent with the perfect obligation of the law.

2. It has been said that covenanting was not exemplified by our Lord, although he set us a perfect example. This objection assumes the very absurd principle, that we are not to look for the rule of duty in any part of the Bible but that which records the life of Christ; as if he had come to annul the authority of the moral law expressed in both testaments, and also the law of nature; whereas he came not to destroy the law, but to fulfil it. Our Lord did, indeed, set us a perfect example. In him was no sin. He was holy, harmless, undefiled. But does this mean that he exemplified in detail every duty binding upon us? No. His very perfection rendered this impossible. It is degrading and irreverent almost even to speak of his doing many things which are duties incumbent on us. Could he mourn over personal sin, or repent of it? Could he wrestle with indwelling corruption? Could he perform the very first work of a Christian, betaking himself by faith to the righteousness of a surety? Could he literally perform certain relative duties, as those of a husband

or a father? No; but he performed these in a way altogether peculiar to himself. And with similar latitude of interpretation, it is easy to prove, that he "vowed to the Lord, and sware to the mighty God of Jacob." It is our unspeakable mercy, that, in a manner which is competent alone to him, he did enter into covenant with the Father. He also, not only before Pontius Pilate, witnessed a good confession; but before the Sanhedrim he actually swore substantially to the same confession, viz. his Messiahship, divinity and future glory; for he did this when adjured or put upon oath by the high priest; Matth. xxvi. 63, 64. He was therefore a covenanting as far as was possible, and thus set an example to be so as far as is competent to us. He could not, but we can, imitate the church in Nehemiah's time, who, feelingly confessing sin, and sensible of weakness, said, "Because of all this we make a sure covenant."

3. Often has it been objected that covenanting is unnecessary, since Christians devote themselves to God in other ordinances, particularly in the Sacrament of the Lord's Supper. But, let those who speak in this manner duly consider, that it belongs to the great Lawgiver alone to judge what duties are necessary and proper for his service. We are subjects, and as such, have only to inquire what he has enjoined, and to obey. If the duty rests on divine authority, it must be high presumption for his creatures to pronounce it unnecessary, even were it more difficult than it is to point out its utility. If we have a right to set aside an ordinance, because we judge that the exercise called for under it may be performed in another, why might not the Lord's Supper itself be laid aside in the same way? Might it not be said, that we can remember the Saviour's death, feed upon him by faith, and devote ourselves to his service, in the duty of prayer or hearing the word, as really as at his table? The answer to all such reasonings is this, "To the law and to the testimony." The Lord's Supper has divine authority; and a similar answer applies to the present subject.

But, after all, it is easy to see that there is such a marked distinction between this and other ordinances, as sufficiently shows the fitness of its appointment. We have seen that, substantially, devotement to God is *implied* in other duties. But it will surely be granted, that we do not *explicitly* and *formally* vow or swear to God even in the Lord's Supper. Covenanting is therefore not superseded by any other ordinance. But



this is not all. A duty, which is involved or implied in other duties, must also have a separate standing, or be a duty to be practised by itself on proper occasions. We may praise God in our prayers; but this, so far from superseding praise as a distinct ordinance, affords a presumption in its favor. We may remember the death of Christ in ordinary meditation; but this, so far from setting aside the ordinance of the Supper, shows the wisdom of Zion's King in its appointment. Accordingly, covenanting being involved and implied in other duties, rather affords evidence, which, with the proof already referred to, rises to demonstration, that it is also to be engaged in as a distinct duty.

4. Some may be found excusing their neglect of this duty, by saying that, however proper or necessary it might be in the days of our reforming fathers, who were called to combine against external force in guarding their liberty to profess the truth, our circumstances are so different, that there is no call for the same confederation, or the use of the same means of excitement. But surely, Scripture does not, either by precept or approved example, confine the exercise to times when the church is visited or threatened with external violence. On the contrary, we find it often exemplified in circumstances, and from motives, which clearly apply to ourselves. When the people of God engaged in the solemn transaction at Sinai, they were in no immediate danger from enemies. They were safe under the wings of the Almighty, indicated by the pillar of fire and cloud. But they needed to be trained to obedience, having acquired many evil habits in Egypt. Can we say, we need no training to obedience? In the case of covenanting on the plains of Moab, (Deut. xxix.) gratitude for mercies, and danger of declension, are recorded as the motives, not any special external danger, for, in the way of obedience, they were assured of entering Canaan in triumph, as the joyful end of their wanderings. There was no external danger when, in the time of Joshua, (chap. xxiv.) the people engaged to serve the Lord. The recorded motives here also are thankfulness for mercies, and holy jealousy of instability. In the days of Asa, (2 Chron. xv.) a prophet's reproving them for their defections, prompted to this duty. The occasion was similar in the time of Josiah (2 Chron. xxxiv.) Sins and judgments, mixed with mercies, evidently furnished calls to this exercise under Ezra and Nehemiah. We also have to complain of defections deep

and manifold, whilst we have judgments to deprecate, and mercies to acknowledge, as all must see who are observers of the times.

Even supposing the hypothesis of the objectors to be well founded, arguments for this duty might be found in the present state of affairs, and in the danger to which the Protestant interest is exposed. But we must maintain that spiritual enemies are the most dangerous foes of the Christian; and we ought to rouse all our energies, and use all appointed means, for repelling their attacks. Can it be seriously held by the fearers of the Lord, that we may and ought to confederate for guarding against persecution, but that when the dearest interests of present and future generations are in danger from the encroachments of error and immorality, we need not trouble ourselves with such engagements, however calculated for maintaining the cause of truth and holiness?

#### ON PRACTICAL RELIGION.

*By a committee of the Associate Synod of Original Seceders in Scotland.*

We would now, brethren, affectionately remind you, that though a seasonable and decided appearance in behalf of truth and righteousness, and against every thing opposed to them, is an important part of the Christian duty, and one of the ways in which we are called to testify our love to Christ, yet it is quite possible for us to make such an appearance, while we are destitute of the principles of grace in our hearts, and of the practice of holiness in our lives. The profession of such as have nothing more of Godliness than the mere form, can neither be accepted as a service to God, nor be of any profit to themselves or their fellow men. The allegation, indeed, that all contentings for the interests of truth or lively concern about the public cause of religion are incompatible with due attention to the work of our own salvation, is utterly groundless, and at variance with the express command of God, "Hold fast the profession of your faith," and "Contend earnestly for the faith once delivered to the saints;" but it is an alarming consideration, that many have made a distinguished profession, and done much for its maintenance and defence, who have nevertheless remained indifferent about personal purity and the state of their own souls. It is from a conviction of this, and the fear "lest you should fall after the same example of unbelief," that the Synod, after the publication of the Testimony, have agreed to appear in the manner they now do, earnestly



calling upon and beseeching all under their inspection, to aspire after those personal attainments in religion, which, while they correspond with the profession they have espoused, are best fitted to recommend it to the world. We would call your attention more especially to that part of your Christian profession, relating to the dispensation of grace and mercy, which it is your high privilege to enjoy. The gospel is a revelation of eternal life, as a means appointed by Christ for the salvation of those that were given him by the Father. But you can realize its value in no other way than by believing it in obedience to the will of God, receiving the Lord Jesus as he is therein revealed, and thus coming to the enjoyment of that life which God hath given us in him. We entreat you to regard it, not only as a declaration of mercy which God has been graciously pleased to make to perishing sinners, but as a word of salvation addressed to each of you in particular, and which you are bound to receive with reverence and gratitude, and improve with diligence, in compliance with his great commandment, which is, "that we should believe on the name of his Son Jesus Christ." You have all sinned against the God that made you. The declarations of his word concerning guilt and condemnation and danger of eternal death, are applicable to every one of you, from the time you came into the world, and so long as you have not obeyed the gospel. And be assured, that sin is no less hateful in the sight of God, and that the consequences of sin are no less dreadful, than the word of God represents them to be. If so, can we be too serious in urging and obtesting you to prize that revelation of mercy which God, in sovereign kindness, hath sent unto you? And can you be too eager in listening to his proposals, and yielding immediate compliance with his will? He has set before you a salvation worthy of himself, and commensurate with your utmost needs and your highest susceptibilities; holding forth to the greatest offenders the invaluable privileges of pardon and peace with God, communion with him, conformity to his image, victory over enemies, and at length an entrance ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. And he has clearly pointed out the manner of life which leads to the enjoyment of those privileges, namely, a life of faith in the Son of God, of prayer for the communication of his promised blessings, and of universal obedience to his revealed will. Surely it is the present and most pressing

duty, as of all to whom the gospel has been sent, so more particularly of those who have made a distinguished profession, to be earnest in endeavoring to comply with the will and fulfil the gracious designs of heaven, and in imploring the special aids of the Holy Spirit, who is promised to guide into all truth, that they may be directed in and disposed to the practice of all his holy requirements, and that, along with a faithful profession, and an outwardly corresponding life, they may attain to those spiritual exercises of faith, love, and the other graces of his divine implantation, which, though least observed by the world, form the vital and most important part of true religion. Let it then, be your daily study, not only to hold fast all his truth as your faith in profession, but to get your minds moulded into its form, to have his law written in your hearts, and to honor and obey him by a constant faith in his Son, by loving him supremely, longing after his enjoyment as your chief good, and aiming at his glory as your chief end. Covet earnestly the ennobling privileges which have afforded the saints in all ages ineffable felicity,—the light of the Lord's countenance and the love of God shed abroad in their hearts. Beware of inordinate attachment to the things of this world, and abound in meditation on the things that are above, remembering that "to be carnally minded is death, but to be spiritually minded is life and peace." This is the sure way to attain to steadfastness in the profession of your faith, and to a profitable maintenance of it, both for yourselves and others. He who is above all, and who, in the sovereignty of his control, can make all things, and even the evils of men, subservient to the ulterior ends of his own glory, often employs those "that have believed not" as instruments to preserve and promote his work, and that too with manifest success; but as the motives of such persons are entirely of a selfish character, so the persons themselves, not being of God, nor supported by him, cannot prove faithful to his cause, but may be viewed as ever ready to turn aside after their own crooked ways. And bear always in mind, that, though you should gain a character for steadfastness and zeal which may never be questioned nor impeached by men, yet, if you do not form a saving acquaintance with the Lord Jesus, it will avail you nothing on the great day of his appearing. None of you will have so much to say as some mentioned by Him who is appointed of God to be your judge, "Not every one that saith unto me, Lord, Lord, will enter into the

kingdom of heaven; but he that doeth the will of my Father who is in Heaven. Many will say to me in that day, Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity."—(Matthew vii 21.)

Practical religion, to which we are now calling your attention, includes the discharge of your duty to man as well as to God. Love to God is the first and great commandment, and the second, which is like unto it, is love to our neighbor. You are enjoined to love all men, but especially those who belong to the household of faith. Let not your love lie merely in natural affection, but seek that it may be sanctified by the Spirit of Christ, and by a sense of Christ's love to you; and let it pervade all your dealings with your fellow creatures. We would particularly call upon parents to remember their many and sacred obligations to bring up their children in the nurture and admonition of the Lord. We beseech you, by the love you bear to them, and as you would desire their happiness for time and eternity, to use your best endeavors to awaken within them an early and becoming concern for the glory of God and their own salvation. There is reason to lament, that the children of witnessing professors in our day have too often abandoned the profession of their fathers, become regardless of religion altogether, and mingle in the fashionable courses of the world. This, it is to be feared, may, in a great measure, and in many instances, be traced to neglect or misrule on the part of the parents, in abstaining from the seasonable exercise of parental authority; in failing to store the minds of their children betimes with useful instruction; in acting towards them with a spirit and temper unbecoming the Gospel of Christ, and the endearing relationship of parent and child; and in not combining, with their other efforts, fervent prayer to God for that blessing which alone can render them effectual. This demands the close and serious consideration of all among you whom "God hath set in families;" for, assuredly, the natural consequences of criminal neglect in this matter are such as you would all wish to avoid, and such as, if ever it should be your lot to witness them, must recal the most poignant remembrance of your own delinquencies. Many are the express injunctions and gracious encouragements which God has given for the discharge of the duty we are

now recommending. "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children;" (Psalm lxxviii. 5). God mentions what Abraham would do in instructing his family, as a reason why he would not hide from him what he was to do, and as a means of accomplishing the great promise concerning his posterity: "For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him," (Gen. xviii. 19). If, then, there be any reality in the good things made known by the gospel, as you profess to believe, earnestly employ your whole influence to bring your children, whose souls, as well as bodies, are entrusted to your care, to know "the God of their fathers," and to "walk before him with a perfect heart." Make the doctrines of grace, and the cause of religion at large, the subject of frequent conversation with them, that they may become gradually familiarized with divine things. Abound in every part of family duty, and beware of becoming formal and remiss in the morning and evening worship. Train your families to go along with you to the house of prayer, and to seek the honor and enjoyment of God in his ordinances.

Those who are united together by the bonds of a public profession, should remember the commandment of their Lord and Redeemer: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another," (John xiii. 34). Love to the brethren is surely a most reasonable service, as it recognises them to be the objects of God's love, the subjects of the same grace with ourselves, partakers of the same privileges, and heirs of the same inheritance. The decay of this grace is one of the most woful symptoms of the present times, and a principal cause of many of the evils that prevail in the church of God. Where it is wanting, no union in sentiment or profession can be either permanent or pleasing. Nor do we know if there be any one grace more warmly commended, or any one duty more closely inculcated in the Scripture, than brotherly love. Be concerned, however, not merely to cherish it as an affection of the mind, but to give it unequivocal expression in active and in-

cessant endeavors for the good of the brethren. When you meet together in the ordinary intercourse of life, abound in testimonies of loving regard, and study to order your conversation to mutual profit. When you go to the house of God, or return from it, in company, guard against that worldly converse which is one of the great sins of the present age, and use your endeavors to prepare one another for appearing before God, and to improve what you have been hearing. Do not, in any case, arrogate the pre-eminence, but ever comport yourselves towards each other with humility and submissiveness, remembering the words of the Lord, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." (John xiii. 14); and the words of his apostle, "Likewise, ye younger, submit yourselves unto the elder: yea, all of you, be subject one to another, and be clothed with humility," (1 Pet. v. 5). In so far as your situation and circumstances will admit, form yourselves into societies for prayer and spiritual converse, and take care to regulate and improve them in the best way fitted to gain the ends of mutual excitement and edification. Experience has shown that such meetings, when properly managed, conduce to promote the acquaintance of Christians with one another, and generally to advance personal religion. Be faithful in reproofing one another; but let all your admonitions be tempered with love, meekness, and humility, which are best calculated to give them effect. Check the first risings of envy, and every evil affection, and seek to be more and more influenced by that charity which "suffereth long and is kind; which envieth not, vaunteth not itself, is not easily puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

When waiting on the public ordinances of divine grace, remember that you are called to the exercise, not of understanding and judgment only, but of faith, and love, and all holy affections; that you are to receive the word of the Gospel as the word of God, and while you hear it to worship Him; and that you are to regard it, not merely as an intellectual gratification, but as the food of your souls, praying that it may nourish you up to eternal life. Show due regard to those who minister to you the word of God, bearing in mind the high authority with which they are invested by the Lord Jesus,

and receiving them as his ambassadors who speak in his name. Though compassed with infirmities, they are called to the discharge of highly and important work, and He who "hath chosen the weak things of the world to confound the things that are mighty," can make them successful. Give them a prominent place in your prayers, and do your utmost to strengthen and encourage them in the work of the Lord. Respect those who are in the eldership among you, and whose work it is to rule, though they do not labor in word and doctrine. Honor them for their office, and support them in the scriptural discharge of it, against those that walk disorderly. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake: and be at peace among yourselves." "Brethren, pray for us."

Your profession is in one way published to the world, by our printed Confession and Testimony, which may be known and read of all men; but its success depends greatly on the manner in which you conduct yourselves. Many who will not read your Testimony will observe your conversation, and judge of your principles by your practice. A conversation consistent with a scriptural profession, not only meets the approbation of God and of all good men, but will, in some degree, affect the minds and consciences of others in favor of the truth; whereas the professor who acts at manifest variance with what he professes, and with the commonly acknowledged principles of religion and morality, does what has a direct tendency to strengthen both the natural and acquired prejudices of mankind, to make them turn away with disgust from our publications when offered to their perusal, and to harden them in their indifference about religion. Let these considerations excite you to becoming consistency in every part of your conduct. In your common intercourse with the world be careful to keep the path of truth and strict honesty. It is much to be regretted that some who make high professions of regard for the word and ordinances of God, and no common pretensions to sanctity, act, in ordinary life, as if they considered the principles and practice of common morality beneath their notice. Be assured, beloved brethren, that the religion of such men is vain. We exhort you to be exemplary in your attention to your secular callings, and to receive with thankfulness what is given as the fruit of your industry.



"Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."

You cannot go the same length in religious intercourse with those from whom you differ in sentiment and profession, as with one another; but there are many ways in which you can, without approving of what is wrong or defective, show your regard for what is good about them. Act so as to convince them that you are not selfish in your contentings for truth, but are actuated by a simple view to the glory of God. By your candour and Christian temper manifest your disposition to promote the cause of union among all that love the truth. Make yourselves well informed in the knowledge of what you profess, that you may be "ready to give unto every one that asketh you, a reason of the hope that is in you, with meekness and fear." Be not forward in introducing subjects that may lead to debate, and ever treat the word and truth of God with reverence and with real concern for the best interests of those with whom you hold intercourse. Much prudence is necessary to the seasonable introduction of sacred things in our conversation with the world, and you can only attain it under the guidance of the Spirit of wisdom and all grace.

May the Lord grant you the true knowledge of himself, enable you to hold fast the profession of your faith without wavering, and adorn the doctrine of your Lord and Saviour in all things; make you instrumental in promoting the interests of his glory upon earth, and preserve you into his heavenly kingdom. Amen.

[From the Christian Magazine.]

*Memoir of the Rev. Mr. ALEXANDER MONCRIEFF, sometime minister of the gospel at Scoon in Fife; collected from the Historians\* of the period between the Restoration 1660, and the Revolution 1688.*

Memoirs of the life, labors, and sufferings of godly Christians, and particularly of eminent ministers, are sure to be read with avidity, and thus plainly bid fair to be profitable. The language of them is, "Go thou, and do likewise." Example is known to have an engaging influence. This is not intended to be understood of mere commendations for learning, godliness, charity, benevolence, and such like; these can have

\* Chiefly Wodrow.

small effect on the mind, without facts to verify them. A few historical anecdotes will have a better effect than thousands of panegyrics without them.

It is indeed to be lamented, that, through the indolence of contemporaries, and the waste of time, so few facts can be stated with certainty concerning many worthy men; from what are known, it may be probably inferred, that they were very eminent and useful in their times. This naturally awakens in the mind a desire to know more, and a regret that so few are left on record. This holds eminently of the worthy man whose name is prefixed. Wodrow relates, that "his papers were burnt some time before his death, and his contemporaries much gone," (in the year 1720, when he wrote his History); "and it is to be regretted, so lame an account can be given of this man of God." Mr. Wodrow adds, "He had a sore sickness about the beginning of June 1680. I have in mine eye a large collection of heavenly expressions he then had, too long to be inserted" in his History. But it is highly probable, that in the course of more than fourscore years, they must have perished.

Mr. Moncrieff must have been ordained a considerable time before the restoration of Charles II, 1660; for we are informed, that, during the usurpation of Oliver Cromwell, he was noted for his attachment to the then exiled royal family, and suffered persecution for it. "His house was many times searched and rifled, and he was obliged to hide. On Sabbath he had spies set upon him, and was closely watched where he went after preaching. Frequently he was hotly pursued, and one time a party of horse came after him when fleeing, and, by a special providence, though attacked once and again by men, by his own fortitude and resolution he got clear of them, and escaped at that time. Therafter, in a neighboring congregation, he was seized and imprisoned some time, merely for praying for the King." But we shall afterwards see what a sorry reward he had for his loyalty.

It was, no doubt, previous to the Restoration that he suffered the severe trial related by the author of the "Fulfilling of the Scripture." It was briefly as follows: A gentleman of his parish conceived, as it would seem, a prejudice against his minister. To gratify his malevolence, he forms a libel against him, and prosecutes him upon it before the Synod of Fife. He is, however, defeated, and his minister acquitted; nay, on the spot, where he thought to have

wreaked his resentment on his righteous pastor, he is seized with a violent distemper, which obliged him to hasten home. The trouble of his mind, particularly on account of that false and injurious libel, was greater than the trouble of his body. Earnestly did he desire to see his injured minister, that he might ease his conscience by confessing the wrong he had done him, and would often cry out, "O to see his face!" But, strange to relate, his haughty lady would not suffer it; so the old gentleman dies without being indulged in the small satisfaction. The lady herself, not long afterwards, is seized with trouble, and also with agony of conscience, for the part she had taken in the prosecution. She, in like manner, cries for the minister's coming to see her; and though he was from home at the beginning of her trouble, he takes the first opportunity to pay her a visit; when, with much grief, she acknowledges the great injustice which she had done him. A young man, who lived in the family in the character of chaplain, and who had appeared as a witness in the cause, is also seized with great agony of conscience for the part he had acted. He goes to an after meeting of the Synod, on purpose to retract his testimony; but, being somehow withheld from appearing, his trouble increases, till he loses the exercise of reason, and in that melancholy condition dies. After all, the young gentleman who succeeded to the estate is so hardened, as still to prosecute the quarrel. The times being now changed through the Restoration, the worthy man is banished from his parish, though under a different pretence. But the young gentleman also dies in like manner as his father and mother had done. Thus Providence justified his righteous servant. This, Mr. Fleming says, he had related to him by a grave Christian, which the party himself did decline, though he could not but assent thereto.

Mr. Moncrieff, though he be not named by Mr. Fleming, was certainly the minister intended\*; and it is plain from his silence, when the dismal story was told in his presence, that he bore the trial with exemplary meekness and patience, without retaining any resentment against those that had injured him, or rejoicing at the signal judgments executed upon them. He committed his cause to Him that judgeth righteously, who accordingly gave judgment; and that was enough to this gentle servant of Christ. God has taken the character of his saints, and particularly of the ministers of the gospel, under his special protection; and he

may be safely trusted with it. How often has his promise been verified! "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues," Psal. xxxi. 20.

But the end of one trial is often only the beginning of another. No sooner is Charles II. restored, which the zealous Presbyterians of those days so ardently desired, than he began to persecute them. In a short time after the king's return, the subject of this memoir, with several of his brethren, in the simplicity and zeal of their hearts, met in a private house in Edinburgh, to prepare an address to his majesty. In this address, they perhaps exceeded in loyalty, but not in what is very common with aspiring men at such seasons, fulsome flattery; for they at the same time acted a faithful part; they declared, "how hateful the actings of the late usurping powers were to them in murdering the late king; how thankfully they acknowledged the Lord's signal preserving his majesty's person, and in bringing him back after a long exile; how it was their purpose, as it was their present practice, to pour forth their fervent supplications for his majesty, hoping that he would allow them that protection, countenance and encouragement, which they had rea-on to expect from a gracious king." They did indeed remind him of the solemn engagements he had come under for the maintenance of religion and reformation, and admonished him of the sin and danger of acting contrary to these engagements. But surely there could be nothing seditious, far less treasonable, in their doing so; some of them perhaps, or, which was the same thing, some of their brethren, had administered the oath of the covenant to him; they themselves were determined to abide by it, and they only desired him to do the same; and this, however much it has been misunderstood, was nothing more than what the law of Scotland at that time, not to say the law of the Most High God, bound both king and subject to do. This will recall to the reader's remembrance what he has read in Josh. xxiv. 15.

Nevertheless, while this dutiful supplication was so far from being a finished deed, that they were writing letters to other brethren, inviting them to hold a meeting elsewhere to consider upon it; even while these unfinished scrolls were lying on the table, they were apprehended and thrown into prison by the command of the rulers at that time; and they continued in confinement, first in the castle of Edinburgh, and then in their

\* See Wodrow, vol. i. p. 73.

own houses, till the meeting of the parliament in the beginning of next year, 1661. This was a great hardship to their respective parishes, as well as to the ministers themselves, and particularly to Mr. Moncrieff, after the sore trial he had met with from the gentlemen of his parish, as above related. During their confinement, he and his brethren presented a petition, praying to be released; but it was insisted, that, in the first place, they should acknowledge their fault in meeting for the purpose of drawing up the address above mentioned. This they could not in conscience do, as they firmly believed they had done nothing but what it was their duty, as loyal subjects and good Christians, to have done. To intimidate them, the King's Advocate, who had formerly taken what was called the "tender," and thereby renounced the King and his family, when many of them, and particularly the loyal Mr. Moncrieff, as above related, were suffering for praying for him; even *he* threatened to found a process against them for high treason. Here, surely, is a wonderful contrast; the disloyal threatening to prosecute the loyal for treason. But he, it seems, is resolved to chime with the times, as might be most for his worldly honor and interest, and they were determined, at all hazards, to continue upright for God.

It was not long before the Advocate executed his threatening as to Mr. Moncrieff; he had his indictment given him about the same time with Mr. Guthrie, who afterwards suffered. He would have been in no danger, if he had fallen in with the course of the times; but, to his great praise, no solicitations or hazard could move him to retract his principles. The Earl of Athol, and others of considerable note, warned Mrs. Moncrieff, that it would be impossible to save his life, if he did not recede in some things; but, instead of being a snare to him, she was an help-meet for him in the critical juncture. This excellent gentlewoman, with more than manly fortitude, replied, "That they all knew she was happy in a good husband; that she had great affection to him, and many children; yet she knew him to be so stedfast in his principles, where his conscience was concerned, that nobody needed to deal with him on that head; for her part, before she would contribute any thing that would break his peace with his Master, she would rather choose to receive his head at the cross." Indeed, for a considerable time, there was no probability of his escape. Some ladies of the first quality made a handsome present of plate to the Advocate's la-

dy, (which, it is said, was not uncommon in those corrupt times), thinking by this to soften his Lordship; but it had no effect, and was even rejected. In the mean time, he was often brought before Parliament; so that, had it not have been for his magnanimous spirit, he might have suffered a thousand deaths in the dread of one. Slavish as the members of this Parliament were, it would appear they were more favorable than the officers of the Crown. So great was his reputation for godliness and integrity, that great intercessions were made for him by persons of the first rank; and no doubt, "prayer was made without ceasing of the church unto God for him\*." So Parliament did not pass the sentence of death upon him, but they inflicted a punishment which to him was worse than death; they declared him incapable of any public trust, civil or ecclesiastical, and discharged him from returning to his parish. And all this for nothing worse than a faithful adherence to that cause, to which the King himself and his judges, as well as he, were engaged by solemn covenant. This was a severe trial to the people of his charge; by their lawful pastor's banishment from his parish, they were left as sheep wanting a shepherd, and were a ready prey to some mercenary clergyman, who would conform to the fashion of the times. It was an equally severe trial to their minister, to be deprived of liberty to preach the gospel to that dear people, over whom the Holy Ghost had made him an overseer, an exercise in which he delighted as the great happiness of his life. This, indeed, was the trial of thousands of parishes, and of thousands of worthy ministers besides, in this trying time. By this iniquity, the Government of those days brought the blood of all those precious and immortal souls on their wretched heads.

Great were the hardships he underwent in this tragical period. In 1664, when it was understood that people came to hear him in his own family, he was compelled to remove, and to live twenty miles from his charge, and seven or eight from a bishop's seat, or royal borough. Once and again he was compelled to remove his family. At last he retired to a remote place in the Highlands, where he had some quiet, and preached the gospel as he could get opportunity. The fury of the persecution somewhat abating, he came down to Perth for the education of his children; here also he preached the gospel. "A few at first, but afterwards a great many, attended his ministry. Being

\* Acts, xiii. 5.



informed against, a party of the horse-guards were sent to apprehend him; but he escaped, though his house was narrowly and rudely searched. This forced him from his family, and he was obliged to lurk a good while." At length he came to Edinburgh with his family; here also he continued to preach the gospel as he could find opportunity. But being intercommuned (outlawed) in 1675, he run still greater hazards. But, if his hazards were great, his preservations were equally signal. It is pleasant to give an instance or two; "When he was lodged in a remote part of the suburbs, a captain with a party searched every house and chamber of the close, save the house where he lodged, into which they never entered, though the door was open." At another time, when he was lurking in a private family, without the wall of Edinburgh, a party was sent to apprehend him; providentially he had gone out to walk by the house where he was. The party observing him, and by his gravity suspecting him to be a minister, one of them said, "That may be the man we are seeking."—"Nay," said another, "he would not be walking there." Thus they entered into the house, and searched it narrowly for him. Again, when advertised that the soldiers were coming to search for him in his own house, he lingered till another minister came in to him, and said, "Sir, you must surely have a protection from Heaven, that you are so secure here, when the town is in disorder, and a general search to be made;" and immediately he went off. In a short time Mr. Moncrieff went out; and he was scarcely down stairs, when the guard came up and searched the house. He took a little turn in the street, and came to his house just as the guard went off. These, and many other preservations, he could not but remark: but the persecution still continuing, and turning hotter, he was obliged to dismiss and scatter his family for some time. He was solicited, when in these circumstances, to leave the kingdom, and had an ample call to Londonderry in Ireland; yet he always declined to leave his native country, and, in his pleasant way, used to say, "he would suffer where he had sinned, and endeavor to keep possession of his Master's house till he should come again." And he may be said to have done it, for he lived till harvest 1688. Mr. Wodrow says\*, "His memory is yet (viz. in 1720, when he wrote his history) savory to many; and there are several alive who can bear witness, that God was with him and in him of a

truth." But these must now be all gone: "Our fathers where are they? and the prophets, do they live forever?" Zech. i. 5.

This worthy minister and faithful sufferer was the grandfather of the Rev. Mr. Alexander Moncrieff, of Culfargie, minister at Abernethy, one of the four brethren who were thrust out of the church of Scotland in the year 1733, and the father of those Moncrieffs who have been so famous in the Secession church. In their noble ancestor, Mr. Moncrieff at Schoonie, they have a blessed example set before them; may the family follow it to the latest generations!

This memoir may be fitly concluded with these two reflections:

First, We see here the honor which God in his providence puts on *faithfulness* joined with *peaceableness*. These two excellencies appear to have been the prominent traits in this worthy gentleman's character, and God preserved him, and provided for him beyond many of his fellow-sufferers.

Secondly, It deserves to be commemorated with all gratitude, that our lot has been cast, not in such oppressive times as have been mentioned, but in an age of liberty and internal peace. The Associate Presbytery, the genuine successors of the subject of this memoir, so long ago as 1743, celebrated with gratitude, that amidst our manifold defections, "security is given by the present civil government unto our religion, lives, and liberties, such as no other people now on earth enjoys the like." And in 1761, soon after the accession of his present majesty, the Associate Synod, in the true spirit of Christian loyalty, declared, "That they can yield to none of their fellow subjects, in prizing the civil government under which they live, as the best modelled government throughout the known world; in respect to the memory of our late sovereign, King George II. as one of the best of kings, of the mildest administrations, who ruled over us as the common father of his people; in thankfulness for the peaceable accession of our present sovereign, King George III. to the throne of these kingdoms; in rejoicing at the auspicious beginning of his reign; in a firm resolution to support and live dutifully under his government in our several stations and capacities, according to the word of God, and our received and known principles founded thereon, to which we are bound by solemn covenant; in an inviolable attachment to the protestant succession in the illustrious family of Hanover; and in a full purpose still to maintain these principles among the people under their inspection."

\* History, vol. i. p. 71.—73.

And all praise to the Ruler of the world, that we have still reason to make the same declaration! that liberty and peace may continue till time shall be no more, is the ardent prayer of

SPICILEGUS.

N. B. In the title of this memoir, for *Scoon in Fife*, read *Scoonie in Fife*.

[The following letter, which was never before published, is printed from the original, which has been sent to us by a descendant of the writer.]

**LETTER** from Mr. MONCRIEFF to his wife, written during his confinement in the Castle of Edinburgh.

DEAR HEART,

I received yours this morning, and bless the Lord that I hear you and the children ar well. As for John Moncreife, if Mr. George Kilgour think it fittest that he enter and — with his master, Lundie, I sall give my consent to it; so ye may put him to him, and let him enter with him. Bot if ye have occasione to meet with his pedagogue, ye will deal with him, that he take pains upon him to instruct him in his Latine, because he has beene much lost that way. Put him to him as soone as ye thinke it fite, and let him enter to the same classe with his master. Dear heart, be much in employing the Lord, who is easie to be intreated; his presence is sweet and comfortable, quhich ye may surely expect, specially in a day of triall and tentatione. I know your difficulties are many, bot your mercies fare excede your difficulties, and he sall be as ane hiding place from the winde, and a covert from the tempest, as rivers of waters in a dry place, and as the shadow of a great rock in a wearie land. This ye may expect to be made out to you, if ye sall follow on to know him. O to stand near him, and to clinge close by him; now, quhen the windes ar blowing, and the waves ar raging, there is no saistie bot under the shadow of the Almighty. Your condition calls on you to be much and frequent in renewing your petitions to him, and this ye may doe hopefully; for, though ye had beene kept at the door formerly, yet now quhen you're approaching to him, he sall discover himself to be ane verie present helpe in the time of trouble. Wherefor, bestirre yourself, for to you he hath said by name, Knock, and it sall be opened to you. He waits to see you at his gate, and your answer is prepared, before your request be offered. My dearest heart, cast not away your confidence, neither give way to your unbelieving thoughts, bot endure hardness as ane good soldier of Jesus

Christ. O quhat an day sall that be, quhen we sall stand joyntly before the throne, clothed with quhyt robes, and palms in our hands. Then sorrow and sighing sall flie away, and all tears be wyped from our eyes. Grace be with you and the little onnes.

I rest yours,

CASTLE OF EDINBURGH, } MR. MONCRIEFF.  
November 12, 1660.

Send my old Bible to me.

#### INFLUENCE OF ARMINIANISM.

*From Jamieson's Inquiry into the Causes of the Rapid progress of Infidelity in our present age.*

On the influence of the Arminian system, as it respects fundamental articles; the state of the heathen in regard to salvation; the reason of faith; the depravity of human nature, divine sovereignty, free will, and the operations of the spirit.—*Alarm to Britain, John Jamieson, D. D.*

While Socinians have contributed so liberally to the support, and even to the spread of deism, *Arminianism* cannot be entirely acquitted from the charge of encouraging the same system. I am far from supposing that they have had any design to do so. I will not presume to impute this even to Socinians. I am abundantly sensible that the Christian world is indebted to Arminian writers for many valuable works against the deists. In these they have shown the insufficiency of the light of nature in a variety of respects, and done much to illustrate some of the evidences of Christianity. But in this important controversy, they have been necessarily crippled by the peculiarities of their system.

They are convinced of the tendency of the *Socinian* scheme to support infidelity. But inasmuch as their own leads to Socinianism, it must eventually have the same fatal tendency. They may not indeed perceive, that it is friendly to Socinianism. But the fact is indisputable. The denial of absolute predestination necessarily leads to the denial of divine prescience. For, as faith is not of ourselves, but the gift of God, it is impossible that he could certainly foresee that some should believe, without a certain determination to confer on them this good gift. The doctrine of universal redemption directly tends to the denial of the atonement. For if many, for whom Christ died, finally perish, it must follow that a sufficient satisfaction was not made for their sins. If the full price of their redemption was paid, why are they not liberated? If this work fails as to

any, the ransom was not of infinite value, and he who paid it could not be the son of God. The denial of the perseverance of the saints has the same issue with the doctrine of universal redemption. It supposes either a failure as to purchase, or a defect as to the power necessary for the preservation of the redeemed. If the will of man, in his natural state had a freedom to what is spiritually good, it will be difficult to prove that his understanding should not also know it; and of consequence, that any work of the spirit is necessary. If the act of his own will made him to differ from others, and be the immediate cause of his justification, the Socinian doctrine must be true, that a man is justified by his own works. "But if righteousness comes by the law, then Christ died in vain." If the Spirit may be resisted in his gracious operations on the heart, it follows, that our destruction is more a human than a divine work, which is the very soul of the Socinian scheme. For, in any business, that must be the principal, which is eventually victorious.

It is certain that the steady prosecution of Arminian principles has landed many learned and able writers in downright Socinianism; while *perhaps* there is not an instance of one, who has adhered to the doctrines called Calvinistic, making a transition to the Socinian system, without taking Arminianism in his way. Such was the effect of the errors of Arminius in Holland, that many, who did not plainly own their accession to the Racovian school, very soon assimilated their tenets to it, as nearly as they could without assuming the name.

Popery has been greatly indebted to Arminianism. I need scarcely say that this scheme, although it has received its name from Arminius, as he was the great instrument of its propagation among protestants, had been adopted, as an essential part of the anti-christian system, long before Arminius had a being. The doctrines of predestination on the ground of foreseen faith and good works; of the self-determining power of the will in conversion; of the possibility of resisting efficacious grace; and of perseverance as the effect of our own goodness, necessarily open a wide door to creature merit. But the doctrine of merit is the great basis of the anti-christian fabrick. The complicated system of indulgences, dispensations, and pardons, of prayers for the dead, and to the dead, of penances and pilgrimages, nay, of purgatory itself, rests on this broad foundation. What, but this inexhaustible mine

of spiritual riches, has made Rome the mistress of the dross, treasures of nations? Therefore, we need not be surprized, that she hath still kept the doctrines formerly mentioned, as the apple of her eye; that she hath reserved her fulminations, and kindled her fires, for all who dared irreverently to touch them. From the history of the church during the dark ages, it appears undeniably, that in general, those who opposed the tyranny of antichrist, equally opposed the doctrines now called Arminian; and that they were condemned as heretics, and suffered martyrdom, on this ground, as well as on the other. Need I say, that, under God, the great mean of the glorious reformation, was the faithful preaching of justification through the righteousness of Christ alone, to the exclusion of faith itself, considered as a work, or as having the least degree of merit. Nothing is more certain, than that however the worthy reformers differed in other respects, they all cordially agreed in leaving to "the mother of harlots," the corrupt spawn of Pelagius, as her natural property. Not only the writings of the reformers, but the confessions of all the protestant churches, however different their tongues, however distant their situation, however adverse their rites and discipline, will stand to the end of time, as irrefragable proofs of the unity of their faith, as to salvation by sovereign grace.

#### DIRECTIONS TO CHRISTIANS

##### *Labouring under Spiritual Desertion.*

[The following essay was found among the manuscripts of an eminent Clergyman, after his decease.]

Nothing hath been more common among the people of God since there were any in the world, than complaints of God's withdrawing from them, or deserting them, and the prevalence of heart-evils. Many instances we have recorded in Scripture, both of the one and of the other, for our instruction and consolation. Many causes might be assigned for the former. Grace is free, and it belongs to God to give or withhold it, as he sees meet; and yet we have reason to think, he seldom withholds it out of mere sovereignty, but either to chastise his children for, or make them sensible of some misdemeanor, or some greater advantage he designs them by it, such as acquainting them with the plagues of their own hearts, which they could not have had access to have known to such a degree, had they been con-



stantly kept under by overpowering grace ; rooting them in lowliness and humility of mind, under the sense and feeling of their vileness ; training them unto a due dependence upon sovereign grace, and endearing Christ and his grace more and more to their soul ; and engaging them to a more tender and circumspect walk.

Upon these and such other kind and merciful considerations, our heavenly Father sees it necessary often to hide his face, and withhold his grace ; and no wonder, if the vigilant enemy of our souls does then take the advantage of our natural darkness and unbelief, to lead us into distrust of God and his love, and fill the soul with disquietude and uneasiness, if he can carry it no further. Great pity it is that we should be so ready, as, alas ! for the most part we are, to join with the grand enemy of our salvation, and facilitate his designs against us, by the mistakes we commit in this condition, either in misjudging our state, and casting away our confidence, or taking wrong methods of relief. An instance or two I shall give.

And *first*, We are ready to judge of our state and condition, rather by what we feel in ourselves, than by the free and rich mercy of God perceived by faith ; without which, it is impossible for the most eminent saint that ever was upon earth to be satisfied with his condition, unless he is very much a stranger to his own heart. But possibly it may be said here, "When that pleasure and delight in religion, and those enlargements of soul in duties as formerly felt, are now so far gone, that nothing remains but a heartless indifference and deadness, is not this a certain evidence of rather going backward than advancing in religion ?"

I answer, it may be so, and it may not be. I say again, it may not be ; and there is more than a possibility that a soul under the greatest sense of the prevalency of heart-evils, may be in a better (as I am sure they are generally in a much safer) condition, than under the greatest enlargement of soul.—The reason is plain, those sensible exultations of soul, which are generally allowed believers at first conversion, unless very warily managed under the conduct of extraordinary grace, are in habit of taking up too much of the soul ; and drawing one off from a needy dependence on Christ, which, in other circumstances he is necessitated to ;—and to hide from his eyes those heart-plagues, the sight of which should keep the soul in a due measure of humility and self-diffidence : And as there is just as much occasion, if not more, for the soul to be rooted downward in

these and such graces as are founded upon the true knowledge of ourselves, as there is for its growing up in the knowledge of God in Christ, and joy in the Holy Ghost, why may not God be as kind to us, when he is working these in us, and grace be as really thriving then, as at any other time ?

There is *another* advantage we give Satan, by judging our state by such marks and signs, as can only be discovered when grace is strong and vigorous ; and thus instead of growing up unto these in the way that God hath appointed, we foolishly stand still, because we find them not in ourselves already, and bestow that time in searching for that which either is not, or is not observable, which if duly employed might have raised us up to it in such a manner as it would have discovered itself. Surely nothing can be more unreasonable than to stand trying the grace we have, rather than endeavoring to get more ; and yet I am afraid there will be something worse found in this conduct, if it were searched to the bottom. Were it asked now, what is the design of this enquiry, and what they would do, when thus assured of the truth of their grace ? I know nothing could be answered, but that then they would be easy, and could go on with comfort in the ways of God. I will not say how hard and next to impossible it is, for any to come to such a measure of assurance in this manner, as will prove a sufficient foundation for peace and comfort, there being such fair counterfeits of every grace one can pretend to try ; nor yet how dangerous it is to build our peace and quiet upon any created grace we may find in ourselves : But this I will say, that it is little honor to God's grace, faithfulness, and veracity, that all God can say to make us easy will not do it, until we find his promise fulfilled in us. For if all the assurances a faithful God can give us, of bestowing grace and glory, and every good thing upon us in his own time and way, will not satisfy us, so as to quiet and settle our minds in a dutiful dependence on him, for making good every part of his promise to us, I know nothing will. There is nothing to hinder us from taking comfort, whenever we believe his promise, let our case be what it will ; and it is no wonder that comfort is withholden from those who will not look upon that as a sufficient security.

There is another method which I have observed people follow in their distresses of this kind which exceedingly contributes to bind them under it ; and that is promising relief by such and such a duty, at such a time and place, and perhaps by such a per-

son, as they, without any warrant from the promise of God, propose to themselves to be edified by ; all which circumstances God hath reserved in his own hand, to give how, and when, and by whom he pleases ; and when their expectations are not answered, as it would be a wonder if they should, they are ready to conclude God's promise fails, their faith receives a deep wound, they are brought into a grievous strait, and begin to doubt whether such disappointments be not a certain indication of God's absolute refusal. Whereas, upon the whole, it is only the promises they made to themselves that fail : the faithfulness of God stands sure to all generations, and never any that trusted in him were made ashamed.

I will not mention the misunderstanding and wrong applications of scriptures, both promises and threatenings ; seeking relief by our own duties and performances ; or in general, laying more stress on appointed means than God hath warranted ;—all which have a tendency to carry us out of God's way, and consequently in some measure deprive us of the influence of his grace. I shall rather give some hints of what seems proper to be done in the mean time.

And surely, in the first place, it seems necessary to study the language of the present dispensation, that we despise not the chastening of the Lord, neither faint when we are rebuked of him. God takes no pleasure in the uneasiness of his creatures, much less to see his child heartless and discouraged.—Beware therefore of misconstruing the ways of the Lord ; these things that appear to us most against us, are many times the best and kindest things he could do for us. Let us search and try our ways, and return again to the Lord, and say as his people have done before us, “Wherefore hidest thou thy face, shew me therefore why thou contendest with me :”

Consider, the best and kindest thing God can do for us, is to make us like himself.—Holiness in heart and life is the great design of the gospel ; and all gracious providences concur to promote it. It is by them we are prepared for an eternal weight of glory ;—and whatever methods contribute to this (no matter how seemingly harsh they are) ought to be made welcome.

Comforts will come time enough, and eternity will give space enough to enjoy them, though they should be quite hid from our eyes during this momentary life ; and is it not enough that God brings us to heaven at last, though we were to pass all our present time in misery ? Sure, if we knew ourselves,

and reflected upon our demerits, it would appear infinite grace to have the least chink of hope left open to us !

Let holiness therefore be your study, and take comfort as God pleases to give it ; and when you cannot perhaps have what you choose, take thankfully what God is pleased to allow, and bless him for it, as infinitely above your deserts. If you cannot love God and rejoice in his salvation ; yet bless him that he hath not left you altogether careless and unconcerned about it, as, alas ! too many are. If you cannot get free of that load of unbelief, hardness of heart, deadness to spiritual things, and other heart plagues ; yet acknowledge the goodness of God, that they are in any measure a burden to you. And when you cannot rise up to the more sublime exercises of grace, improve that call of Providence unto humility, self-diffidence, abasement, and a needy dependence on assisting grace.

Make it your main study to know God in his being and glorious attributes, especially as he hath manifested himself in Jesus Christ. Ignorance of God, and the mistakes which partial broken views of him lead us into, are the cause of our unbelief, and all the miseries that follow upon it. The view that God gives of his Son in the gospel, and of himself in him, can only cure our natural atheism. “No man hath seen God at any time ; the only begotten Son of God, who came from the bosom of the Father, he hath manifested him.” And let men say what they will, 'tis only in Christ that we find the true knowledge of God. And as he is set forth to us in the gospel, we cannot see him, but at the same time we must see the Father, and in that very point of view which suits our present case. 'Tis there that his eternal power and godhead, his unsearchable wisdom and knowledge, his impartial justice, his unspotted holiness, his inviolable faithfulness and veracity, (both in his threatenings and promises), and above all, his loving-kindness towards man in the unsearchable riches of his grace, shine forth with such consistent glory, that we cannot see it without seeing a God, whom we must both love and fear. There it is that God shows himself upon a throne of grace, a God of salvation, a promising and performing God ; just such a God as a sinner would choose to deal with, a God every way fit to be believed on and trusted in, for all that belongs to salvation.

If therefore you would thrive either in holiness or comfort, study Christ as God hath set him forth to us in the gospel, and study

him with this view, to see God in him, and in that light, in which that marvellous economy sets him forth to us; and as in this dispensation he manifests himself and his glorious perfections and excellencies to the children of men in such an attractive light, so he hath fully declared his mind and will concerning man in his word, which therefore must be studied with the utmost carefulness as a matter of the greatest moment, and particularly the covenant of grace in the whole administration of it, which he hath laid down as the measure according to which he designs to manage matters, now that he manifests himself upon a throne of grace: When all mankind stood condemned by the law, and had no right to God, or any the least favor from him, he was graciously pleased to make a new gift of himself to them, to be a God to us in Christ, and that without any regard to our merit, but purely to his own mercy. By believing this gracious declaration and promise, we may be as much assured of our right to God as our God, and eternal life in him by virtue of that free gift, as ever Adam could be by his perfect obedience. And we have just as good reason to believe God will fulfil his free promise to us, as he had to believe his conditional one; the faithfulness of God is alike in both.—And even in point of justice, 'tis at least as rational to think God will give what he hath promised upon his Son's obedience, as upon Adam's, or any man's else. And when God hath promised the same thing for Christ's sake, in a way of believing, as he did to Adam in a way of obedience, what should hinder us as confidently to expect it from God?

---

CRITICISM ON ROMANS, ix. 1,—3.

The wish of Paul in the third verse of this passage has long exercised the ingenuity of critics; and the great diversity of opinion among them respecting its import, is an evidence, that the true interpretation of it is attended with considerable difficulty, and, perhaps, has not yet been discovered. The entire passage, in our translation, runs thus: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart. *For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh.*"

Chrysostom, and many after him, consider the apostle, in the ardor of his affection for

his brethren the Jews, as wishing their salvation, even at the expense of his own eternal destruction. But two formidable objections oppose this interpretation: For *first*, it is not easy to see how the apostle could conceive, that his damnation could in any respect promote the salvation of his brethren, for whose guilt his sufferings in a future state would be no atonement. Besides, I hesitate not to pronounce it unlawful for any man, either seriously or in jest, to wish himself eternally damned; and inconsistent with the very nature of grace, for a soul, whose highest happiness is the enjoyment of the divine favor, and whose most ardent wish is fellowship with Christ, to be willing, on any consideration, to be forever separated from the love of Christ, and to lie eternally under his curse.

Others, aware of these difficulties, have adopted the idea thrown out by Dr. Guyse, and have supposed, that the apostle only expresses a willingness to be deprived of the delights of fellowship with Christ, and of all the comforts of religion in this world. But though we should allow this to be a lawful wish, and what charity ardent as that of Paul, would cheerfully submit to for the eternal welfare of others; yet surely this is not to be *accursed from Christ*. It is the lot of many who are precious in his sight, to be deprived, often for a long season, of this blessedness; but the deserted Christian is not abandoned as hateful to his Lord; he has not fallen totally from grace; though refused the comforts of religion, he is not, while in this condition, separated from the love of God, which is in Christ Jesus our Lord, and is not therefore accursed from him.

By others the prayer of Moses and the wish of Paul have been considered as of the same import, and illustrative of each other. Moses prayed, Exod. xxxii. 32. "If thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written;" that is, as I understand it, he desired to be no more remembered with the living; he desired to die, rather than that he should live to see Israel, the people whom God had chosen, miserably destroyed for their sin. But neither does this afford a satisfactory explanation of the phrase used by the apostle. Paul doubtless was willing to lay down his life for the brethren, and was, in fact, to use his own expression, "in deaths often," in consequence of his zeal for the salvation of men. But though life had peculiar charms to him as a scene of usefulness, yet to him to die was gain; for in-



stead of becoming by death *accursed from Christ*, he would become by means of it, more than ever present with the Lord.

Doddridge, after Waterland, has attempted to solve the difficulty, by translating the preposition *απο*, *after the example of*;—thus making the apostle to express a wish to be accounted accursed after the example of Christ, who was considered by the Jews as an execration, and died in their estimation accursed. But though it should be admitted that *απο* has, on some rare occasions, this meaning, it must be evident that it is too strained an interpretation to be admitted, while it is possible to find one more natural. The same remark is applicable to the attempt of others to translate *απο* *by* Christ; as if the apostle wished to be devoted to temporal destruction, to martyrdom in all its horrors, by him whom he served, rather than that he should be a stumbling block in the way of the conversion of the Jews.

There is only one other mode of interpretation which I consider as entitled to any notice, namely, that Paul wished to be excommunicated from the society of the faithful, and to be accounted by the church as a heathen man and a publican, rather than that his connection with her should beget such prejudice in the minds of the Jews as to prevent their entrance into her communion.—This I should willingly adopt in preference to any other interpretation which I have seen, were it not that there lies one objection against it, in common with all those above mentioned, which I must now state.

The original Greek reads thus: *εὐχόμενον γὰρ αὐτὸς ἑγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ.*

Now it will not, I suppose, be denied by any person who has any pretensions to acquaintance with the Greek language, that the verb *εὐχόμενον* is in the first person of the imperfect tense of the indicative mood, and that its most literal interpretation is, *I wished*, or *I was wishing*. It is remarkable, however, that not one version that I know of translates it thus, excepting the Vulgate, which is otherwise not in high repute for its accuracy. They all translate, as if the original had been *εὐχομένην* *αν*, giving it a present optative sense, *I could wish*. I cannot account for this, but from the idea which all the translators had, that the apostle was expressing the present sentiment of his heart, and from the difficulty they found of conceiving his meaning, if his words should be supposed to refer to his former sentiments when a Jew. Let us, however, unshackled by authority, take the expression according to its natural meaning, and

not translate unfaithfully, in order to serve a purpose, by helping us out of a difficulty. Let it be no longer *optaverim* with most modern translators, *I wish*, or *I could wish*, but for once let us follow the Vulgate, and, after Jerome, translate *optabam*, *I wished*, *I was wishing*. And let us consider it as expressive of Paul's sentiments in his unconverted state; for then his heart was full of rancour against Christ; it was then his wish to have no concern with him, and he joined as cheerfully as any of his countrymen, in the imprecation, "his blood be on us and on our children." He desired to be an Anathema from Christ; to be considered as at the greatest possible distance from him, and opposition to his name and interest, and to be held by him and his followers as an execration, *I "was a blasphemer, and a persecutor, and injurious."* I wished myself accursed from Christ.

A difficulty remains, how to connect these words, if this be their genuine meaning, with the rest of the passage. But it is not insuperable. In the two preceding verses, the apostle had in the most solemn manner expressed the sorrow of his heart, on account of his brethren the Jews, who were obstinate in infidelity: and when he adds, in the beginning of the third, *for I myself wished myself to be accursed from Christ*, he mentions a circumstance which gave him pain on the recollection of his former condition, and contributed much to increase his sorrow on his brethren's account. He remembers the bitterness and gall. He knows, from what took place in himself, the strength of their prejudices against Christ. He feels for them in their infidelity, as one who was once as hardened as they; and knowing the awful consequences of their continuance in unbelief, he introduces the recollection of his own former condition, as exciting so much more powerfully his desire for their conversion.

It only remains that we dispose of the words which follow, *for my brethren my kinsmen according to the flesh*, which it is evident cannot be connected with those in the first part of the verse, according to the interpretation now given. The present division of the New Testament into verses, and the punctuation adopted in it, are modern inventions, and are to be followed no farther than they approve themselves to our minds as done with judgment. We are entitled to take the same liberty as Robert Stephens, who first divided the New Testament into verses, or whoever he was who first pointed it, and in so doing offer no vio-

lence to the sacred text. Let us throw out the point at the end of the second verse, substitute a comma in its stead, inclose the first part of the third verse in a parenthesis, and thus connect the words *for my brethren, &c.* with the close of the second verse. The whole passage will run thus:

1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2. That I have great heaviness and continual sorrow in my heart,

3. (*For I myself wished myself to be accursed from Christ,*) for my brethren my kinsmen according to the flesh,

If this criticism on a very difficult passage should be deemed unsatisfactory, it has this to recommend it, that, as far as I know, it is new, and that it cannot possibly do any harm.

#### PHILOIBLUS.

##### DISGUSTING AND ABSURD ACCOUNT OF THE ORIGIN OF A HINDOO GOD.

Some of the following paragraphs would not be admitted, were it not to show what amazing sottishness and stupidity the human mind can sink to, even when called to act on religious subjects.

May 11.—A few days ago I visited two of the pagodas, (Hindoo temples) in Mahim; or rather places of idol worship, which consist of several temples each. There are frequently a cluster of several temples together. Sometimes a dozen separate buildings are ranged in a line, six on each side, with an open space between, forming a kind of court. The first of the reputedly holy places above mentioned, contains five places of worship, and a large number of gods. As I was permitted to do no more than to stand at a small distance and look in at the door, I know not how many there were within. I counted in all twenty. Except the cow which is one of the most sacred and venerated objects of worship, and a few small rude figures of men, I saw none that could be called an image or likeness of any thing in "heaven above, or in the earth, or in the waters under the earth."

At one of the temples I was permitted to ascend the steps upon the virandah, but not to set foot in the holy place, where was the dwelling of their god. When it was seen that I stepped upon the virandah without pulling off my shoes, they were quite displeased and impatient for me to go. Observing a hideous figure at the door that led into the habitation of the great god, which

had the body of a man (though such a body I have never seen a man have) and the head of an elephant, (which by the way I fancy a half reasoning elephant would scorn to own,) I inquired who that god was, and what office he held among their 336,000,000 deities. I was told his name, and that he was the guardian of their houses. Hence his proper place is at the door of the temple. That he is fully competent to discharge the duties of his office, I think a Hindoo will deny, if he understands and believes the story of his origin.—The history of this clay god is this: A certain woman, in a certain country, known only in the silly legends of this superstitious people, went to the river to bathe. Finding herself well incrustated with dirt, as thousands of others might at any time, she, it seems, determined to collect the dirt as she washed it from her body and mould it into a god. Whether he was not at once deified, or whether his divinity was asleep, the Hindoo shasters I believe do not inform us; but her husband who had been absent, returning in the night and meeting some resistance at his door, drew his sword, and unconscious of the dignity of his antagonist, thrust at the god and with one blow severed his head from his body. On entering his house and relating what he had done at the door, the woman exclaimed, "*You have killed my god.*" Unwilling to lose her labor and have all her sanguine hopes of usefulness to posterity blasted, she flew to the relief of her god, and seeing him headless, the god Siva brought him an elephant's head, and this he took as a substitute for his own. Thus we see him now with the body of a man and the head of an elephant. I should judge, from what I have seen, that any thing which had been consecrated by a brahim might be worshipped by the people.

#### CHOLERA.

This dreadful disease has, in the Providence of God, visited our city. To what extent it may prevail here and throughout our land, is only known to Him "who worketh all things after the counsel of his own will." One thing is certain, as a nation we are ripe for the judgments of God; and if we be not severely scourged at the present time, this will be owing to the wonderful patience and long-suffering of Jehovah. Our subscribers will please to attribute to the existence of the "pestilence" among us and the alarm which it has excited, the delay attending the publication of the present No., and it may be, that on the same ground, we shall have to claim a still further indulgence. The following cases of cholera and deaths have occurred in this city:

Date.	New cases.	Deaths.
July 3.....	2.....	2
4.....	0.....	0
5.....	7.....	4
6.....	12.....	2
7.....	10.....	3
8.....	11.....	3
9.....	18.....	5
10.....	21.....	8
11.....	28.....	9
12.....	10.....	3
13.....	28.....	7
14.....	27.....	6
15.....	17.....	6
16.....	29.....	7

In New-York yesterday, (July 16,) there were nearly 200 new cases of cholera, and 100 deaths.

6  
e  
r  
d  
e  
t  
y  
t  
y



## NOTICE TO PATRONS.

Communications, Subscriptions for the work, and remittances of money, should be addressed either to the subscriber, or to the Rev. JAMES MARTIN.

Persons visiting the City, and wishing to pay their subscriptions, can, in the absence of the subscriber, pay them to Mr. ANDREW WHITE, at the old stand, No. 71 State-street, who is authorised to receive money for the Monitor and give receipts.

CHAUNCEY WEBSTER.

*Albany, N. Y. June, 1832.*

TERMS \$2 00 per annum, payable in advance or at the annual meeting of the Associate Synod.

✂ It is proper for us to acknowledge the promptness of a great proportion of the subscribers to the Monitor in remitting payment for their subscriptions. From the experience we have had in connection with the periodical press, we hesitate not to affirm a full belief that there is neither a newspaper, nor a periodical, in the United States, the great body of whose subscribers pay more promptly than those of the Monitor; but nevertheless its circulation is limited, and owing to a variety of causes, much remains unpaid, and we have been under the necessity of striking a number of names, from whom we have received nothing in a series of years, from our subscription list. This will explain to some the reason why the Monitor no longer comes to them. It is with reluctance we adopt this measure; but no other means seems to present itself, without serious objections.

It will be seen, by a reference to the minutes of Synod, that its next annual meeting will not take place till October, 1833; it is, therefore, hoped that those who owe for the 8th, or any previous volume of the Monitor, will remit the amount of their dues by mail.

Every succeeding year demonstrates the utility, and we may add necessity, of such a work as the Monitor, in the Associate Church; and this is so generally believed and acknowledged by our people, as to supersede the necessity of dwelling upon it. We therefore submit to each subscriber, whether he can better serve the cause of truth, than by procuring one additional subscriber: surely each one has some friend with whom he has sufficient influence to induce him to take the work.

Of the character and design of this work, it is unnecessary to speak. It has been eight years before the Christian public; with them we leave it, with earnest solicitations to the Great Head of the church, that he may be pleased to preserve it from becoming a vehicle of error, and bless it as an instrument of good to his cause and people.

ALBANY, JUNE, 1832.

## AGENTS.

✂ All ministers and preachers of the Associate Church.

In addition to the ministers and itinerating preachers of the Associate church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

Wm. Stevenson, Jun., Cambridge, Washington Co. N. Y.

Joseph McClelland, New-York City.

George M'Queen, Esq. Schenectady.

A. Bachop, Argyle, Washington Co. N. Y.

Wm. Diekey, Pittsburgh, Pa.

C. Bain, Jun. Argyle, Washington, Co.

John Smart, Huntingdon, Pa.

Wm. M. Goodwillie, Barnet, Vt.

Rev. A. Whyte, Jr., Baltimore, Md.

Andrew Munro, Canonsburgh, Pa.

John M'Cleary, York, Livingston Co. N. Y.

Philip Watts, Shelbyville, Ky.

James Galloway, Jr., Xenia, Ohio.

James Willson, Esq. Oxford, Pa.

Subscribers in Indiana, Illinois, and Missouri, are requested to make payment to the Synod's Missionaries, who will also receive and forward the names of new subscribers.

Agents or others may enclose money to us at our risk, and at our expense where more than \$5 is enclosed.

A number of extra copies of the 9th volume are being printed under the expectation that they will be called for.